

A PROPER  
LOOKING GLASSE  
FOR THE DAUGHTERS  
OF SION  
O R

St. AVGVSTINES LIFE  
ABBRIDGED, AND  
reduced into points of  
Meditation.

WITH MEDITATIONS  
*for a spirituall exercise at Cloth-  
ings and Professions.*

By THOMAS CARRE their  
Confessour.



AT PARIS,

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M. DC. LXV.

*1. g. 62.*

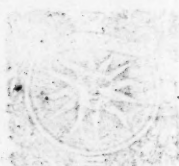
A PROPER  
LOOKING GLASS  
FOR THE DAUGHTER  
OF 210 N  
O R

2. AUGUSTINE LIFE  
AND RIGOLD  
reduced in size of  
Med.



WITH A  
for personal  
use only

By THOMAS CARRE their  
Confession.




AT PARIS.  
M. DC. LXXV.



## THE I. MEDITATION.

*HOVV HE VVANDERED  
from his heauenly Fathers  
houuse, and by vvhat  
degrees.*

### I. POINT.

 **C**ONSIDER how their  
was a tyme when this  
great Saint ( him-  
selfe confessing it )  
being transported by the  
heate of youth , wandered  
out of his Fathers house  
euen into a land of extreame  
disproportion , and that by  
no other stepps or degrees,

but first by idlenes the  
 source of all euils : heare  
 his owne words : *when I  
 grev idle at home vvith my  
 parents , the brambles of un-  
 chaste desires grev euen ouer  
 my heade.* (Waigh in particu-  
 lar the euils you may haue  
 fallen into by it) secondly by  
 ill compaignie *vvhich moues  
 vs, saith he, often to doe that  
 vvhich vve should neuer doe  
 alone , but vvhensoever it is  
 said, let vs goe, and let vs doe  
 this or that, vve are ashamed,  
 and blush, if vve doe not shew  
 our selues to be past shame.*

AFFECTION. âh! how true  
 it is, ô friendshipp, that we  
 experience thee, often tymes,  
 too too vnfriendly, nay euen  
 a cruell seducer of our soules,  
 for that which the Diuell by

himselfe cannot, by the meanes of a friend he is able to effect. That deare name of louing and being beloued carries vs quite away to perdition. And idlenesse serues for nothing but onely to inuent, and suggest fewell to this consuming fire. Say my soule, is it no so indeed?

**RESOLUTION.** Neuer will I more then intertayne such or such a thing for euer. I renounce you ô vaine and frutelesse thoughts: I abiure you ô friuolous and detestable remembrances: I forsake you for euer vnfaithfull and disloyall frindships, miserable and lost seruices, mispent gratifications, displeasing and indeed paynesfull pleasures.

**II. POINT.** Consider that

the third steppe to Augustines ruine, was his neglect of his Mothers counsell, which seemed to him but like old wiues fables, which, as he saith, he was ashamed to follow. Ponder how it is euen thus that all our miseries doe increase and ripen. we first waxe tepide and idle in Gods seruice; we spend tyme in imbraceing a masse of vaine thoughts and extravagances; we then meete with a cōpanion of the same mould, whose equall follie doth feede, and increase our fancie, and by litle and litle we are hurried on to a precipice of mischeife: Parents and friēds counsells are imployed to preuent our future woe, but are reiectēd: we are gone for euer, vnlesse Gods speciall

grace doe recalle vs!

**AFFECTION.** Yes it is euen thus, ô my soule, that we run to ruine. the fancies of idle houres doe truly feede and increase our miseries : and what doth the communication of such fancies to others, but still more and more impoyson and ripen the disease of our mynds? and euen confirme our harts against that soueraigne remedie, the good Counsell of superiours and friends.

**RESOLUTION.** Against idlenes, I will still haue in memorie, that vpon the good or bad vse of the moments of tyme which we now haue, a happie or accursed eternitie doth depend: and that a tyme will come that a moment of

tyme shall not be left to re-  
 pent in. Against bad compa-  
 nie, I will remember, that *he*  
*who toucheth pitch shall be*  
*defyled with it* : and that  
*with the good we shall be*  
*good* ; and *with the peruerse*  
*we shall be perverted*. Against  
 the neglect of good counsell  
 (which is a thing of so dan-  
 gerous a consequence, that  
 the prouerbe assures *(past coun-*  
*sell past grace)* I will haue these  
 sacred lessons deeply imprin-  
 ted in my mynd. *Want and*  
*ignominie shall be his share*  
*who forsakes discipline* : but  
*glorie to him who giues eare to*  
*one who doth counsell and*  
*correct*. Prouerbs c. 13. and  
 Prou. 29. *Soudaine destruction*  
*shall ouertake, or fall vpon that*  
*man who with a stiffe necke*

9  
contemnes him vwho doth reprehend him. And these of S. Augustine.

I thought it vvas onely she vwho spoke ( meaning Saint Monica) but her vvords vvvere indeed thine (ô God) and in her person, thou vvast contemned by me. I being old, and a Bishop, am readie to be taught by a child. Petition, Say with Salomon. Giue me ô Lord a Docile hart, a hart myld and supple, and readie to take the good tincture of wholsome counsell.

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## THE II. MEDITATION.

*Whither he vvādred, and vvhat  
miseries he mett vvithall in  
his vvandering pilgrimage.*

### I. POINT.

**C**Onsider that he follo-  
wed the stepps of the  
prodigall child, and with him  
arriued in a foraine Land,  
whither sin ledd him, and  
putt him into so great a dis-  
tance from Gods helping  
hand, that he fell into the  
hands of theeues: my ene-  
“myes, *saith he*, did with me  
“what euer they pleased; they  
“beate me, they stript me  
“naked, they defyled, cor-

"rupted, wounded, and euen  
 "killed me, *and all this*, becau-  
 "se I departed from thee, and  
 "because I became a verie  
 "nothing without thee.

AFFECTION. and RESOLVT.

Woe be to that audacious  
 soule, who by leauing thee (ô  
 Deare Lord) dares presume  
 to hope to find out any thing  
 els in heauen or in Earth not  
 onely better then thee, or like  
 to thee, but euen any thing  
 tolerable without thee! Thou  
 hast made vs to, and for thy  
 selfe; thou hast endowed our  
 soules with a capaciousnes  
 capable of thy selfe, and our  
 harts must needs be vnquiete,  
 till they returne to thee, and  
 repose in thee. Be they for-  
 saken for euer ô Lord, who  
 forsake thee, may their names

be written vpon the grownd,  
that they haue abandoned  
thee, the veyne of liuing  
water.

II. POINT. Consider that  
those enemyes of our good,  
hauing maymed vs, leaue vs  
not so; but obseruing that  
none comes in, to our succour  
“they vilifie and contemne  
“vs, they make their vway  
“ouer our bellies; they treade  
“vs vnder feete, and with the  
“filth of sinne defile Gods  
“holy Temple, and leaue vs  
“gasping vpon the ground,  
“full of desolation, and  
“worne out with sorrow.

AFFEC. and RESOL. This sad  
truth Blessed Augustine fea-  
red not to publish in the  
eares of all the world; and  
wee frequently sayle not to

experience in owne particulars, if we make reflection, and yet alas, we endeavour not in good earnest to flie from the face of so cruell a foe, but euen without witt or feare, we trudge after them, being blind and naked and loaden with the chaynes of our sinns. *They vvounded me and I greeued not: they haled and trayled me after them, and I vvvas not sensible of it!*

III. POINT. Consider that Augustins and our miseries find yet no periode; but growe vp to a higher excesse. We doe not onely by our flight from God fall into the power of our deadely foes, are stript, and wounded by them, (while yet we follow them without feare, and grow sen-

felesse ) but we enen fall in  
loue with our miserie, misfor-  
tune, and seruitude. *I vvas  
slauie and yet loved my slauerie:  
blind and yet desired my blind-  
nes. In a word, to me bitter  
seemed sweet, and sweet bitter.*

AFFEC. and RESOLVT. A  
pittifull case ! and yet this is  
the most comon and dange-  
rous disease, of the banished  
sons of Eue. For who knowes  
not the eye which scandali-  
seth, and inticeth vs to sinne,  
and yet who hath the cou-  
rage to pull it out: Who sees  
not the hand which leads vs  
to iniquitie, and yet who re-  
solves to cutt it off indeed,  
I meane the companions and  
occasions of euil; nay we im-  
brace and hugge them, and  
seeme to haue our hart sliced

in peeces if we be deuided  
from them. O how strangely  
peruerse, and senselessly mad  
is the hart of man? *Make a  
firme Resolution of a contrarie  
proceeding.*

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### THE III. MEDITATION

*A CONTINUATION OF  
the same subiect.*

#### I. POINT.

**C**Onsider that we are not  
senselesse of our euil  
onely, and fall in loue with  
our miserie, but *from the per-  
uersenes of the same loue  
growes lust; by often yealding  
to lust we make a custome;  
and by not opposing to this*

*custome* ( which is a certaine law of sinne) we grow subject to a kind of necessitie, vnder by the mynd of man ( euen not vvolting) is drawne and held as in chaynes, in bitter seruitude.

AFFECTION and RESOLV.  
Thus farre was our Augustine gone, being carried downe by those steps, euen to the verie bottome of Hell. And hither doe we also but too often finde our selues borne downe by the force of the streame. But oh what a labour had he, and haue we, to row backe againe? how did he turne and wind himselfe to breake his chaynes, and yet was still deteyned, and was suspended betwixt a dying to death, and a liuing to life:

whilst he so feared least he should be deliuered from all impediments, as he ought to haue feared the being hindered by them: whilst begging for chastitie, he was affrayd to be heard, least he should haue bene instantly deliuered from the disease of concupiscence. Whilst the violent custome of sinne shooke the garment of his soule made of flesh and blood, and spoke softly to him in this sort. Is it possible that thou canst thus dismiss vs? And from this instant shall we neuer more be with thee? And from this instant shall it neuer more be lawfull for thee, to doethis, or that, any more for euer?

**II. POINT.** Consider that

while the violence of bad  
 custome kept him captiue in  
 his Gaole, he mett with no-  
 thing but extreame miserie,  
 want, and famine. His noble  
 and vaste vnderstanding was  
 "afforded nothing but huskes  
 "of swine to feed vpon, (and  
 "yet was barred to be satis-  
 fied euen with such trash)  
 that is idle perswasions of  
 God and godly things,  
 emptie fancies, glorious fic-  
 tions, which were serued vp  
 deuoyde of that truth which  
 alone is able to faciate it.

AFFECTION and RESOL.  
 Alas how often doe we hope  
 to feed and fill our selues  
 with such like trash, in lieu  
 of solide and faciating truth,  
 and we are therby onely  
 puffed vp and swelled with

the wind and smoke of vanitie : which happens as often as we desire rather to appeare knowing then well doing; or aspire to high things aboue vs , with the neglect of the more profitable knowledge of our selues. Let me know thee , ô thou , who knowest me , let me know thee , and know my selfe and let all other knowledges which lead not to these , vanish like smoke.

III. POINT. Consider that as his vnderstanding discovered no true light while he liued amidst that seruile darkenes , but was overwrought with the inquirie of *Truth* without attayning to the knowledge therof, so did his will racke it selfe to meet

with and inioye *Good*, and yet  
 could onely light on vnrest  
 "and disquiete. My soule  
 "hath turned and tossed it  
 "selfe vp and downe, vpon  
 "the backe, vpon the sides,  
 "and vpon the breast, and it  
 "hath found all things hard.  
 "For when I grew to obteyne  
 "my vnchaſte deſires, in the  
 "miſt of my iollitie, I was  
 "tyed by miſerable chaynes,  
 "that ſo I might be beaten  
 "with the burning rodds of  
 "iealouſies, ſuſpicions, feares,  
 "angers, brawles, &c.

AFFECTION and RESOLV.  
 And o God how good thou  
 wert to him, and how good  
 thou art to vs in ſo doing,  
 while being mercifully cruell,  
 thou ſprinkleſt all our vnlaw-  
 full pleaſures with extreame

disgusts, (that so we may be drawne to the desire of seeking true pleasures which haue no mixture of disgusts) so that we can find no permanent rest euen in the most prosperous delights the world can boast. What meane we then still to trauaile and trudge on through these hard and paynefull wayes, where by one torment we purchase another: for we see and feele that the burden of sinne doth certainly and heauily oppresse vs. We will therefore returne into our owne harts, and be reconciled and vnited to him that made vs; we will stand with him that we may stand fast; and repose in him, that we may be truly at rest.

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## THE IV. MEDITATION.

*How he returned to his heavenly Fathers house, and by what stepps.*

### I. POINT.

**C**ONSIDER that if *Idlenes*, *bad compaignie*, and *neglect of good counsell*, did unfortunately lead our B. Saint from his Fathers house; he returned as happily backe againe by the quite contrarie stepps. Run but ouer in your mynd the innumerable *Treatises* and *volumes* which he wrote, and you will be so farr from cōceiuing he could be idle, that you will much

wonder when he could find  
 tyme (the actions necessarie  
 to his function, as preaching  
 praying, &c. and the tyme  
 spent in accomodating neigh-  
 bour-iarrs being considered)  
 euen, in a manner, to write  
 them ouer, if you did not vn-  
 derstand by himselfe, that he  
 was forced to steale it from  
 "his rest. I droue two workes  
 "at once, *saith he*, the one  
 "by day, the other by night  
 "tyme, when other imploy-  
 "ments crouding in vpon me  
 "on all sides, did euen permitt  
 "me so to doe.

AFFECTION, &c. See my  
 soule, see, how now no mo-  
 ment is mispent, but contra-  
 rily by the good imployment  
 of tyme, he redeemes lost  
 tyme. The day is not enough

to pay the malice of his lost dayes, but the night must contribute to it too. He takes the busines of the whole world vpon his shoulders. He espouseth the sollicitude of all the Churches with Saint Paule. and all his tyme is spent in putting a helping hand to their aggrecuances.

II. POINT. Consider that as he imployed an admirable good husbanding of tyme to recouer tyme lost, so doth he fly to good companie and counsell for a remedie against the infection of the badd companie, and the neglect of good counsell which he had vsed. To Saint Ambrose first, who plentifully dispensed antidotes or counterpoysens against the infections of  
bad

bad companie and counsell.  
 or rather starued him with  
 emptie huskes: Saint Ambro-  
 se fedd and filled him with  
*the flower of Gods wheate*  
 which doth fatten: Whereas  
 that made him stubborne  
 and stiff necked: S. Ambrose  
 brought him to be supple  
 and tractable, *with the*  
*smoothnes of Gods oyle.* Where-  
 as that, with vennemous  
 cupps did intoxicate him.  
 Saint Ambrose with *the sober*  
*delight of Gods wine* beget-  
 teing virgins, doth ingage  
 his hart and regayne him.  
 Next to Simplicianus, Saint  
 Ambrose his Father, and to  
 Potitianus, who recounting  
 to him Saint Anthonies life  
 which did so touch him at  
 the hart, that he forceably

"cryed out. The vnlearned  
 "men of the world doe teare  
 "heauen out of our hands,  
 "and we with our great  
 "knowledge, without braynes  
 "or courage, are still content  
 "to wallow in flesh and  
 "bloud.

AFFECTION. And why doe  
 not we, my soule, obseruing  
 in our selues the same errours,  
 make vse of the same reme-  
 dies? why doe we not fly the  
 occasions of euill, and spee-  
 dily lay hold vpon the occa-  
 sions of good compaignie,  
 and good counsell? If in the  
 one we meete with a moment  
 of false delight, experience  
 assures vs it is payd with  
 houres, and dayes and yeares  
 of discomfort and remorse  
 of conscience; wheras in that

other we might euen here  
below haue some participa-  
tion of heauen, and be left  
with our thoughts full of a  
solide and permanent de-  
light,

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## MEDITATION V.

WHAT BEFELL HIM  
soone after his perfect  
conuerſion to God.

*To witte a change wrought by  
the hand of the highest.*

### I. POINT.

**C**Onsider a soudaine and  
ſtrange change of the  
hand of the highest, which  
happens to all who absolut-

ly conuert themselves to  
 "God. It became sweete to  
 "me, *saith he*, to be depriued  
 "of the sweetnes of wordly  
 "toyces. What formerly I  
 "feared to loose, I now de-  
 "parted from with ioy: For  
 "thou didst cast them from  
 "me, thou ô Lord, who art  
 "my true and prime sweetnes.  
 "Thou threwest them out, I  
 "say, and in lieu of them  
 "didst thy selfe enter, who  
 "art sweeter then all delightes  
 "(though not to fleshe and  
 "bloode) more sublime and  
 "high then all honour, but  
 "not to those who are high  
 "in their owne conceipt.

AFFECTION. Take cour-  
 rage then, ô my soule, take  
 courage, God is not Au-  
 gustins God alone, but ours

also : the bowells of his fatherly mercy lyes open euen to vs too. His loue is not lessened, his arme is not shortened, Lets but in good earnest conuert our selues vnto him, and his goodnes cannot auert himselfe from vs. *Be conuerted to me, and I vwill be conuerted to you saith our Lord.* Let's but absolutely dispossesse our selues of the world and worldly toyes, and he will infallibly inhabite our harts, possesse them of heauenly ioyes, and make vs experience a deare and delightfull change.

II. POINT. Consider secondly, that he was restored to the libertie which by the flauerie of sinne he had lost.

"Now, *saith he*, was my mynd  
 "freed from the biting cares,  
 "both of honor and riches,  
 "as also from procuring to  
 "welter in carnall sins, and  
 "prouoking the heate of lust.

AFFECTION and RESOL.

Oh what a change is this  
 from that wherein he formerly  
 found himselfe ingaged,  
 ,,when he said, now all the  
 "arguments which I was  
 "wonte to bring, were sol-  
 "ued, and their remayned  
 "onely a speechles trem-  
 "bling: and it (his soule)  
 "feared euen as death it  
 "selfe, to be restrayned from  
 "the course and fluxe it had  
 "longe taken towards sinne,  
 "wherby it was dayly pining  
 "away, and growing neerer  
 "to destruction. And againe

"turned and winded my selfe  
 "in my chayne, till such tyme  
 "as that litle which helde me,  
 "might be broken; but still  
 "it helde me. I was saying I  
 "would doe it, and euen  
 "almost did it, yet indeed  
 "I did it not, but remayned  
 "breathing neere the place,  
 "where I should haue bene.

We often my soule find the  
 same wrastring with flesh and  
 blood, but lets be faithfull  
 to Gods inspirations, and we  
 shall also be restored to the  
 same libertie.

**III. POINT.** Consider  
 thirdly, that as he is more  
 and more remoued from the  
 troubles and cares of the  
 world, he approacheth neerer  
 and neerer to the deare de-  
 lights of heauen, and inioying

"the true libertie of the sons  
 "of God, I conuersed, *saith*  
 "*he*, in a familiar and tender  
 "manner, with thee, who art  
 "my beautie, my riches, my  
 "saluation, my Lord and my  
 "God.

AFF. and RESOL. Marke ô  
 my soule the delightfull de-  
 grees of this heavenly chan-  
 ge We are first touched and  
 excited by grace being fal-  
 len; we are carried on by  
 delight being risen; accom-  
 payned by delight we are  
 lead to libertie, which affords  
 vs wings of holy desire to flye  
 vp and repose in the bosome  
 of our dearly beloued, and  
 shelter and solace our selues  
 betwixt those sacred breastes  
 of consolation, to which I  
 will cling and nothing shall

be able to separate me.

## THE VI. MEDITATION

*Howv absolutely he betooke him-  
selfe to a good life.*

### I. POINT.

**C**onsider that no sooner  
was he restored to this  
blessed libertie; and had he  
receaued the Sacraments at  
Saint Ambrose his hands, but  
he began to lay the funda-  
tion of a holy life, by  
“bidding a most absolute  
“Adieu, from the verie bo-  
“tom of his hart, ( *as saith*  
“*Possidius*) to all worldly pre-  
“tentions, nether now de-  
“siring a wife nor sons of

his body, nor riches, nor  
 worldly honors; but made  
 a firme purpose to giue  
 himselfe wholly to Gods ser-  
 uice, fasting, prayer and  
 good workes, meditating day  
 and night in the law of our  
 Lord. saith Possidius.

#### AFFECTIONS and RESOL.

O my soule lets vs take the  
 same resolution, and humbly  
 confidently and perseuerant-  
 ly make vse of the same  
 meanes, and we shall not  
 fayle happily to be restored  
 to Gods fauour. He who  
 made vs without vs, will not  
 faue vs without our consent  
 and cooperation. we must  
 worke then; not we alone,  
 but Gods grace with vs.

II. POINT. Consider that  
 this resolution being taken

in generall, he found no better way to sett vpon it in particular, then by selling what he had, and giuing it to the poore to follow Christe: take his owne word for it. I (saith *he* *Epis.* 89. ) Who write "these things", did vehemently loue that perfection, "wherof our Lord spoke when he said to the rich young man in the Gospel. *Goe &c.* and I imbraced it, not by myne owne strength, but by the assistance of his grace.

**AFFECTION and RESOL.**  
Behold o my soule how thy holy Patron springs on in the wayes of Gods counsell.  
There is now no more cold cras crases to morow and to morow heard, but forthwith

he sett's vpon it. No more halfe wills wherof the one serues to destroye the other, but he resolutely, *and vehemently loves it.* No more irresolution, as fearing into what hands he might putt himselfe, or that he might loose by the bargaine, but *he sells and giues all that he hath.* If we find our selues thus affected, how good reason haue we to reioyce in our Lord, but if contrarily, we be delaying, cold, irresolute, in what we haue vndertaken, how good reason haue we to spurre our selues on by his example. I will therefore &c.

III. POINT. Consider that he did not build woode, haye, or stubble, that is terrene preforments or respects

of flesh and blood vpon these holy foundations, but euen gold, siluer, and pretious stones, (saith Possidius) that is, the most choyce christian vertues: to witt a feruent loue of God, intimated by *gold*; the loue of the neighbour signified by *siluer*, and all the rest of the vertues, imported by *pretious stones*.

AFF. and RESOL. This is the paterne which our holy Patron left vs, let's examine how well we take it out. Is it thus indeed ô my soule that we build? Or rather doe we not heape negligences, tepidities, vanities, and impurities of intention vpon the good foundation we haue layd? Are we not in verie

deed cold and slowe in the  
 loue of God, and ther vpon,  
 as carelesse of our neighbour,  
 as though the care of him,  
 had not at all bene com-  
 mended to vs. Let vs ther-  
 for in imitation of our good  
 Patron say with him. Giue  
 me, ô Lord, to loue thee,  
 as much as I desire, and as  
 much as I ought; and my  
 neighbour for thee and in  
 thee, &c.



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## THE VII. MEDITATION.

*How he behaued himselfe  
in Faith.*

### I. POINT.

**C**onsider that he putt  
down with Saint Paule,  
whose best scholler he was,  
“that Faith is the substance  
“of things to be hoped for,  
“an argument of things not  
“appearing. *or, as he saith in  
“another place,* it is the fun-  
“dation of all good things,  
“the verie begining of mans  
“saluation. It is an illustra-  
“tion of the mynd, by which  
“it is illuminated by the Pri-

“me Light, to discerne spiri-  
 “rituall things.

AFFECTION and RESOL.  
 Doe we ô my soule, ayme at  
 the true knowledge of spiri-  
 tuall things? doe we desire our  
 saluation, or hope we for  
 those eternall waights of glo-  
 rie, those ineffable things  
 which appeare not to the  
 eye; sound not to the eare,  
 nor enter into the hart of  
 man, which God hath pre-  
 pared for those that loue  
 him? know then that it is  
 by the benefit of the hea-  
 uenly light of Faith. That is  
 the illumination, that, the  
 fundation, that, the very  
 substance and somme of all.

II. POINT. Consider that  
 he putt downe for his seconde  
 ground, with the same

Apostle, that without Faith  
 it is impossible to please God.  
 "I saith he, none shall be  
 "admitted into the number  
 "of the sons of God without  
 "it, *None* without it shall  
 "obtaine iustifying grace in  
 "this world, nor possesse eter-  
 "nall life in the next, which  
 is giuen to the loue of God  
 alone. Nor can any loue,  
 whom he knowes not, nor  
 doth any know God, but he  
 to whom it is reuealed by the  
 Father, through faith in his  
 onely son Christ Iesus.

AFFECTION and RESOL.  
 If without Faith we know not,  
 without knowledge we loue  
 not, without loue we remayne  
 in the iawes of death; if in  
 death there be no grace, nor  
 without grace any hope of

glorie : If we haue no right to the denomination of sons, nor consequently iust Title, of Heyres. Oh of what consideration ought faith to be with vs , how constantly ought we to imbrace it, how carefully to conserue it? For alas, if we misse to be numbered amongst the sons of God , we shall not misse to be counted amongst the slaues of the Diuell.

III. POINT. Consider further with him , that *the beginning of our faith is from Christ, from vvhom, by vvhom and in vvhom are all things.* It is not bought by our riches ; procured by our industries , or giuen to our merits ; but is a pure and free gift of Gods mercy to

which he is nether necessitated, nor induced, saue onely by the abundance of his owne vncompelled goodnes.

AFF. and RES. Blessed be thy goodnes for euer, ô my Lord God, who daynedst me with this great gift, whilst I nether deserued, nor desired, nor euen thought of it. Farre be it from me to extolle my selfe, to arrogate it to my selfe, as though I had had it of my selfe. Nay contrarily vpon the thought of that singular goodnes, I fall downe prostrate before thy Maiestie pronuneeing in all humilitie, *that he vvho doth glorie should glorie in our Lord.*

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 THE VIII. MEDITAT.

A CONTINUATION OF  
*the same subject.*

I. POINT.

Consider that though  
 the begining of our  
 faith be from God purely,  
 and cannot be merited by  
 vs, yet is the increase of it,  
 (Gods grace being alwayes  
 presupposed) left in our hands  
 to be procured, by care and  
 cultiuating, and by conti-  
 nually accompaing it with  
 "good workes. We are not, to  
 "be as it were secure in faith,  
 "but we are to accompaie  
 "a right faith with a right

“life. The Apostles, *saih he*,  
 “had not left all, contem-  
 “ning the hopes of the world,  
 “had they not had some faith:  
 “nor would they haue said,  
 “*Increase our faith*, had it  
 “alreadie bene perfect.

# AFFECTION and RESOL.

Blessed be our good God,  
 who doth not onely preuent  
 vs with his benedictions, be-  
 fore we deserue, or yet  
 thinke of them; but also gi-  
 ues vs power by concurring  
 with his grace, to multiplie  
 his good gifts, yea he hath  
 euen charged vs to negotiate  
 vpon them till he come.  
 Lets vs not therefore be wan-  
 ting to our selues, since the  
 increase is left in our owne  
 hands.

II. POINT. Consider that

though it be our part to make good vse of the good Talent which Gods grace freely bestowed vpon vs, and by that good vse to multiplie it, yet are we to know with our Saint, *that as no man is sufficient of himselfe to begin or perfect any good vvorke, so is none of himselfe able to begin or perfect faith.* But the increase and perfection of it ought to be procured by our feruent and frequent prayers to the good Giuer, saying.

AFFECTION and RESOLVE.  
I beesech thee, and in a most suppliant manner I implore thy mercy (ô God who are the fountaine and source of all good things, the giuer and conseruer of all vertues) increase in me holy, right,

and immaculate Faith. And make me performe workes futable to it, least a good faith may be defiled by vn-cleane workes, and least I may deny thee, by a bad life, whom I confesse by a good beleife. *I beleene*, ô Lord, *Yet helpe my incredulitie.*

III. POINT. Consider further with your holy Fa. that for want of good workes and feruent and frequent prayers, our Faith, in lieu of increasing, falls into a deficiencie; "it sleeps, waxes weeke and sicklie, yea dyes. Iesus some tymes sleeps in vs, (as he slept in the shippe) that is, "our faith which is from "Iesus sleeps in vs, and then "the winds and waues of

“temptation tosse vs too and  
 “fro. *We must therefore awake*  
 “Iesus, and the tempest shall  
 “be allayed, that is, we must  
 recollect our faith, and call  
 it to practise.

AFFECTION and RESOL-  
*we perish ô Lord we perish,*  
*haue mercy vpon vs.* For alas  
 why doth our faith sleepe,  
 but for want of being exci-  
 ted and stirred vp by feruent  
 prayers? whence is it weeke  
 and sickly, but for want of  
 the nourishment of good  
 workes? whence is it dead  
 but that it is not quickned  
 by charitie? We wil therefore  
 Pray, worke, endeavour to  
 loue God aboue all things,  
 and our neighbour as our  
 selfe, &c. and when all is  
 done, we will ascribe all, not  
 to

to our owne strength, but to  
Gods grace.

## THE IX. MEDITATION.

*With what modestie and hu-  
militie he looked upon mat-  
ters of Faith. And how  
high a rate he putts upon  
it.*

### I. POINT.

**C**onsider that he aduen-  
tures not to diue into  
the knowledge of high mi-  
steries with hereticall pride  
and presumption, as though  
witt were able to make way to  
all; but by a truly Catholike  
submission and modestie,  
vpon many occasions, he

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makes open profession of his  
 ignorance; acknowledges the  
 difficultie to be great; knocks  
 hard to haue helpe from  
 heauen; putts downe for a  
 "caueat, *to all*, that it is  
 "better to be ignorant with  
 "safetie, then knowing with  
 "danger; *And*, that vnlesse  
 "we belecue humbly, we shall  
 "not see clearly.

AFFECTION and RESOL.  
 Let vs beware, my soule, of  
 bearing our heads too high,  
 and of being proudly wise,  
 let vs be wise with sobrietie,  
 it is to the simple and hum-  
 ble little ones that God gives  
 grace, and reueales misteries  
 shutt vp from the wise of the  
 world, who vanish in their  
 owne sense, and reputing  
 themselues wise, are indeed

fooles. It is the simplicitie  
 of beleeuing, not the viuacitie  
 of vnderstanding,  
 which saues the troupes of  
 Christians. Low layd then,  
 ô Lord, in my poore nothing,  
 humbly will I expect from  
 thee, the knowledge of such  
 truthes, as thy wisdome may  
 see necessarie for thy glorie,  
 and my eternall good. This is  
 all I need, and all I desire.

II. POINT. Consider the  
 excellences and fruites of  
 Faith, wherof the first is,  
 that it makes the humble  
 and simple man, see the most  
 hidden misteries, though with  
 an obscure light, perfectly  
 and infallibly, without dis-  
 putation hesitation or doubt  
 at all, Faith hath indeed  
 eyes, saith he, yea eyes both

“greater, stronger, and more  
 “powerfull: eyes which ne-  
 “uer deceaued any; eyes  
 “which are alwayes fixed  
 “vpon our Lord: eyes finally  
 “which in some sort sees that  
 “to be true which as yet she  
 “sees not: and wherby she  
 “most certainly sees, that she  
 “doth not yet see what she  
 “belceues.

AFFECTION and RESOL.  
 Who are not content with  
 these eyes, haue, deseruedly,  
 eyes, and see not, yea with  
 open eyes run to their des-  
 truction; and descend into  
 Hell aliue; because they  
 would preferre their witt be-  
 fore the infallible guidance  
 of Faith, which was the pro-  
 per guide giuen vs by God  
 to direct our stepps in Chris-

rianitie. O most blessed light,  
 who art not seene, saue onely  
 by most purifyed eyes, puri-  
 fie thos eyes of myne, that  
 flying vanitie, they may dwel  
 vpon VERITIE, and *in thy*  
*light see light* indeed.

III. POINT. Consider that  
 a seconde excellence of faith  
 "is, that it is the iust mans  
 "foode; or his iustice: be-  
 "cause if he beleeues, he  
 "vseth precaution; if he vse  
 "precaution, he also begins  
 "to vse endeavour: and God  
 "knowes his endeavour, and  
 "lookes into his will, and ob-  
 "serues his combat with the  
 "flesh: exhorts him to fight,  
 "helps him to ouercome, ex-  
 "pects him strugling, sup-  
 "ports him falling, crownes  
 "him ouercoming. O how

excellent a fruite of Faith is  
this!

AFFECTION. and RESOLVT.  
Grant, ô Lord, that this  
Faith, which is the iust mans  
foode and life, may alwayes  
be found in me so vigourous  
and liuely, that by a wise  
precaution or fore-sight, I  
may looke ouer temporall,  
and fixe vpon eternall things.  
For those, vse my best en-  
deuours; vpon the purchase  
of those, to spend my subst-  
tance, for the attayning of  
those, to fight lawfully in his  
fight, who, after that good  
combat, and conseruation  
of faith, will bestow vpon  
me that crowne of iustice  
which (the same faith assuring)  
is layd vp for me, and such as  
loue his coming.

## THE X. MEDITATION.

*A continuation of the fruites  
and excellencies of  
Faith.*

### I. POINT.

**C**onsider, as a third excellencie of Faith, that  
 "their are no greater riches,  
 "no greater treasures, no hon-  
 "ours no substance of this  
 "world greater then the Ca-  
 "tholike faith, which saues  
 "sinners, inlightens the blind,  
 "cures the infirme, baptiseth  
 "the Cathecumenes, iustifies  
 "the faithfull, repaires the  
 "penitent, increaseth the  
 "iust, crownes Martirs, con-

C. iiij.

"serueth Virgins , widowes,  
 wiues in puritie , orders  
 "clarkes , consecrates Priests,  
 "prepars vs to the Kingdome  
 "of heauen , and makes vs  
 "partake with the Angells in  
 "that eternall inheritance.

AFFECTION and RESOLV.  
 See then my soule, how when  
 we thinke to haue left all, we  
 possesse all : nay while we  
 thinke to haue lost all by  
 persequution we inioy all  
 more happily , while our  
 Faith , which is the greatest  
 riches , honor , substance of  
 this world , is not impaired  
 but increased by it. They  
 may robbe vs of our riches,  
 yet while our faith is firme  
 they touch not that *aurum*  
*optimum* , which is Charitie ;  
 They may depriue vs of

wordly honors, but not of that noble title of being the sons of God; They may order our substance to new Masters, but they cannot quelle our expectation, and hope of a better and permanent substance.

II. POINT. Consider yet further that it is *Christian faith*, which doth rayse our thoughts, and conduct vs to the verie highth or topp of WISDOME AND TRVTH, the fruition vvhherof is no other thing, then blessed life or BEATITVDE vvhich is neuer found saue onely in the discipline of our Catholike Mother.

AFFECTION and RESOL. If Beatitude be that which all men incessantly seeke for,

and not finding can neuer rest, if it can neuer be found saue by the benefit of Faith alone, and faith can noe way be procured but by Gods free gift. What millions of prayes doe we owe to that infinite Goodnes, who freely bestowed this incomparable great gift of Faith vpon vs, which inables vs to see all good things? O how many! *how many would haue wished to haue seene what we haue seene, and haue not seene it, &c. Benedicam Domino in omni tempore semper laus eius in ore meo.*

III. POINT. Consider for the last fruite or excellencie, that though this Catholike faith Eagle-like is able to flie right vp and fixe

those stronge and vndazeled  
 eyes of hers vpon the sun it  
 selfe, and euen gaze vpon  
 Maiestie; without being op-  
 pressed by glorie, yet doth  
 "she graciously accommo-  
 "date her selfe to euery ca-  
 "pacitie, be they litle, be  
 "they great, be they weake  
 "be they stronge, she hath  
 "foode wherewith to nourish  
 "them, to faciate them.

AFFECTION and RESOLV.  
 Yes heauenly father, because  
 so it was pleasing in thy sight.  
 These things thou didst  
 hide from the prudent and  
 wise of the world, and hast  
 reuealed them to the litle  
 ones, to those litle ones who  
 seeke thee in simplicitie and  
 humilitie of hart. The wisest  
 (if they be wise indeed, and

walke not in wonders aboue  
 them selues , and so vanish  
 in their owne presumption)  
 must be forced to make their  
 reason stoope in obedience  
 to Faith , humbly pronoun-  
 cing *Credo* , I belecue what  
 I am not able by witt to dis-  
 couer. And the least and  
 simplest of the children of  
 God, doth no lesse. ô diuine  
 faith how excellent a Mistrisse  
 thou art who in a moment  
 canst persuade vs more whol-  
 some trutthes then all the  
 Aristotles in an Age.



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## THE XI. MEDITATION.

*How he behaued himfelfe in  
Hope, and what motives  
he had to embrace it.*

### I. POINT.

**C**ONSIDER with Saint Augustine, that *Faith* indeed shewes vs faire things, and such as are worthy of all labour to obteyne them; Yet had we no *Hope* at all, wherby we might be inabled, as well to obteyne them, as to know them, we should ether not at all, or at least, verie weakely loue the things, which by faith we discover to be so beautifull. His faith was ther-

fore accōpaigned with hope,  
*which is no other thing, then  
 that, vvhherby a man is encour-  
 aged to arrine at that vvhich  
 he beleeuēs.*

**AFFECT. and RESOLVT.**  
 Blessed be our good God,  
 who doth not alone freely  
 and without obligation or  
 debt bestowe a power vpon  
 vs, by Faith to see all good  
 things a farre off, but by  
 Hope maketh them in a man-  
 ner present, and as certaine  
 as though alreadie possessed.  
 Thou dost not onely giue vs  
 a sight, and by that sight  
 begetst in vs an appetite of  
 a most excellent Good, but  
 dost possesse vs also with a  
 certaine expectation, of that  
 future **BEATITVDE**,  
 grounded vpon thy grace,

and our owne merits by the  
ayde there of.

II. POINT. Consider with  
the same saint how our Hope  
is to be grounded and confir-  
med in vs, and you will find  
that it is to be done by a good  
conscience. *Let him, faith  
he, who hopes for the King-  
dome of heauen, haue a good  
conscience, and to haue a good  
conscience, let him beleue and  
worke.*

AFFECTION and RESOLV.  
Let vs not then, o my soule,  
remaiue secure in the cer-  
taine knowledge we haue of  
God by Faith; nor in the  
strong confidence we haue  
to obtayne it by the helpe  
of Hope; but let vs, further,  
in good earnest, putt our  
hand to the worke, least a

good Faith and Hope, turne  
our aduersaries and confound  
vs, while we produce no ac-  
tions proportionable to the  
infallible light, and certaine  
expectation which we had, by  
Gods gifts, which were not to  
be buried.

III. POINT. Consider  
whervpon we are to fixe our  
Hope, and he will tell vs,  
that it is not to be placed,  
“in present things, for they  
“post on to passe by; nor in  
“aduersitie, a kind of death;  
“nor in prosperitie, for that  
“is deceitfully fawning; not  
“in the whole earth, since  
“we see that is turned topsie  
“turuey, and is in a perpe-  
“tuall agitation; not in man,  
“nor consequently in ones  
“selfe, since we are but men.

“Where then, Transcende  
 “thy selfe, and put thy selfe  
 “in his hands who made  
 “thee.

AFFEC. and RESOL. Alas no,  
 our hopes are not fixed, but  
 tossed while they are placed  
 vpon sublunarie and transi-  
 torie things, which are sub-  
 iect to a perpetuall vicissi-  
 tude and change, and ther-  
 fore that which is placed vpon  
 them, must needs be subiect  
 to the same motion and  
 alteration. Where are the de-  
 lights vpon which yesterday  
 we placed our Hopes? I say  
 not where will they be when  
 the world is past with its  
 concupiscence; but where are  
 they euen now, one moment  
 after the possession? Where  
 are they? Yesterday is turned

out of dōres by this day present; this present moment is pushed away by a succeeding one, and with it, that is snatched from vs wheron our dearest hopes were fixed, wherewith we thought to haue fedd, but indeed famished, our deceived hart. In thee therefore, ô Lord, from henceforth, will I repose my whole confidence, and I will not be confounded for euer; Thou art that vnchangeable Good, which is abundantly satisfactorie and yet art subiect to no change. Thou art that Truth, which can nether deceiue nor be deceived.

## THE XII. MEDITATION

*What Christians are to hope  
for in this world.*

### I. POINT.

**C**onsider that if we be  
true Christians indeed,  
“we ought to expect for no-  
“thing in this world but pres-  
“sures and persecutions wi-  
“thout hope of better tymes,  
“being assured, by the Gos-  
“pell, that in the latter dayes  
“many evils, scandalls, pres-  
“sures, and iniquities shall  
abounde. This is the condi-  
tion of our present state and  
vocation, that therby being  
wayned from the loue of this

world, our hopes might be wholly sett vpon a better.

**AFF. and RESI.** What we suffer then, is no surpris made vpon vs, how strangely foeuer we looke vpon it. It is but the ignorance, or not reflection, of what we are, or ought to be, which makes vs impatient of our present condition. We are Christians, my soule, we were admitted vpon no other condition, then to be followers of Christ. If they persecuted him they will persecute vs too. The seruant is not greater then the Master. Truth deceaued vs not when he foretold vs, and willed vs to remember that he had foretold vs so; that for his sake, the world should hate vs, that for his

name we should be lead before Kings, &c. Nor can he deceaue vs when he saith.

*Blessed be they that suffer persecution, &c. because theirs is the Kingdome of Heauen.*

II. POINT. Consider that if in the midst of thes tribulations and pressures we lodge our confidence in the bosome of Gods prouidence, or in "the wounds of our Sauours "side, not man nor diuell "will be able to hurt vs; Neither the one nor the other "doth any thing but what "God permitts them; nor "doth he permitt them to "attempt any thing against "vs but for our aduantage.

AFFECTION and RESOL. In thee, ô Lord, will I hope, and I will not be confounded

for euer. I will logde, as in  
 an impregnable Castle, in  
 the sacred holes of thy side,  
 there will I repose without  
 feare, there will I securely  
 sleepe. If the wicked make  
 warre against me, in this I  
 hope. If the flesh make head  
 against me, to this will I flie.  
 If the Diuell barke and bale  
 before my hart, by these  
 holes will I haue recourse to  
 the hart of my Sauour; he  
 will be with vs in the midst  
 of our tribulations, because  
 we call vpon him, he will de-  
 liuer vs and glorifie vs, re-  
 plenish vs with the length of  
 dayes, and shew vs his sal-  
 uation.

III. POINT. Hence lets  
 consider, and euen putt  
 downe. and print in a Chris-

"man hart for a prime and  
 "infallible truth, that we  
 "Christians were not made  
 "for the world; nor for the  
 "goods of the tyme present,  
 "nor for that bewitching fe-  
 "licitie which makes men  
 "forgett God: but for a cer-  
 "taine happines, which God  
 "promiseth for the present,  
 "but man is not now capable  
 "of: because of it is said.  
 "Nether eye hath seene &c.

# AFFECTION and RESOL.

Alas no my hart, nether are  
 these momentarie Goods  
 which we see our true Goods:  
 nor these euils which we  
 suffer our euils indeede.  
 No: for of these goods we  
 see the wicked most plenti-  
 fully possessed: with these  
 euils we see the iust most

powerfully oppressed. Our  
 Good indeed is the chiefe  
 Good, that onely we are to  
 hope for, that to loue alone;  
 and our euil too is the sou-  
 ueraigne euil, that alone we  
 are to feare and flie. Whence  
 we are warned *not to feare  
 them that can onely kill the  
 bodie, and can reach no fur-  
 ther, but to feare him, who  
 can caste both body and soule  
 into eternall fire.*



THE

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 THE XIII. MEDITAT.

*What motives he tooke to  
confirm Hope.*

I. POINT.

Consider that the first  
motiue of our Hope,  
yea euen the fource of all our  
motiues, is the infinite *goodnes*  
and Charitie of God, wherby  
he was moued to conuerse  
amongst vs. We ought not  
to be without Hope, but  
rather to presume in Christ  
with a great confidence;  
because if through charitie  
he is with vs in earth, by the  
same charitie we are with  
him in heauen, according

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"to that of the Apostle, *Your*  
 "*life is hidden vwith Christ in*  
 "*God.* Therefore he is yet  
 "below : we are alreadie in  
 "aboue : He below by the  
 "compassion of Charitie; we  
 "aboue by the hope of Cha-  
 "ritie.

AFFECTION and RESOLV.  
 Had we Christians yet reason  
 to doubt with Salomon, *whether*  
*God did dwell amongst*  
*men,* we might also fall into  
 that deficiencie of Truth,  
 that he *vwalkes about the*  
*Poles of Heauen,* and considers  
*not our things :* but being  
 assured by Faith, that he left  
 heauen to take vp his de-  
 lights amongst the sons of  
 men, we cannot feare but he  
 is full of goodnes for vs,  
 through that goodnes loues

vs, -and for that loues-fake  
 would haue vs to loue him  
 againe, and to be confident  
 in him. I will therfore with  
 the holy Patriarche *hope euen  
 against hope*; and with the good  
 Iob, *hope in him Though he  
 should kill me*: because sure I  
 am, what euer sense may  
 seeme to suggest, *he doth not  
 loue and forsake.*

II. POINT. Consider that  
 his seconde motiue was, not  
 that he conuersed with vs  
 onely, but euen became one  
 "of vs. What hath man to  
 "doe for whom God became  
 "man taking our humane na-  
 "ture vpon him? This is my  
 "whole Hope and entire con-  
 "fidence; for by this sacred  
 "vnion, euery one of vs hath  
 "a part or portion in Iesus

“Christ, to witt flesh and  
 “bloode.

# AFFECTIONS and RESOL.

Let vs then say with your  
 “holy Father, where a part  
 “of me raignes, their will I  
 “apprehend I raigne; where  
 “my flesh is glorified their I  
 “know I am glorious Though  
 “I am a sinner, I cannot be  
 “diffident in this communion  
 “of grace; for what my sinns  
 “prohibite, my substance  
 “exacts. He cannot forgett  
 “man which he beares about  
 “with him, and for our loue  
 “tooke vpon him. In him,  
 we haue alreadie ascended  
 the heauens; in him we are  
 sett at the right hand of his  
 heauenly father. O comfor-  
 table, and admirable, and  
 ineffable motiue of mans

hope, and confidence in so  
sweete à Saujour!

II. POINT. Consider that  
his third moriue of hope, was,  
not so much that he conuer-  
sed among vs, or was one of  
vs, as that he daigned to dye  
for our Loue. *Be confident  
thou shalt attayne to his life, of  
glorie, vwho hast his death for  
a pledge of it.*

AFFECTION and RESOL.  
Let then the Diuell rage; the  
flesh reuolt; the world waxe  
madd against me. Let me  
heare nothing from them,  
but *vwhere is nowv thy God?*  
as though I were quite for-  
saken by him: yet wil I liue  
and dye in this confidence,  
that since he *delightes to be  
vvith the sonnes of man*, he  
cannot delight to abandonne

him to the rage of his enemye  
 any further then he discouers  
 it for his aduantage. That  
 since for the loue of man, he  
*became man*, he loues not  
 man so little as to loose him.  
 That finally since he dyed  
 for him, while he was yet an  
 enemye, he will not now, sith  
 he endeouours to be a seruant  
 and a friend, leaue him to  
 praye to his enemye. *In hac  
 spe dormiam & requiescam.*



---

 THE XIV. MEDITAT.

*How he behaued him selfe in  
Charitie shewing first that  
without Charitie all serues  
for nothing.*

## I. POINT.

**C**Onsider that though  
Faith shew vs the good  
things, which nether eye  
hath seene, nor eare hath  
heard, &c. and Hope giues  
vs a comfortable confidence  
that we shall attayne vnto  
them; yet shall we neuer  
walke home indeede, vnlesse  
"Charitie giue vs feete. Thy  
"Charitie is thy feete; with  
"that thou art carried, where:

D iij

"so euer thou art carried: Thy  
 "two feete are the two pre-  
 "cepts, of the loue of God  
 "and thy neighbour. Run to  
 "God with these feete, draw  
 "close to him: for he him-  
 "selfe exhorts thee to run,  
 "and to that end enlightened  
 "thee with Faith, incourra-  
 "ged thee by Hope &c.

AFF. and RESOL. I playne-  
 ly see what euer Faith shewes  
 me, and Hope assures me  
 of, it is loue alone can make  
 me happie. Without that, like  
 the sicke man of the passe,  
 I lye vncomfortably, vnpro-  
 fitably, I aduance not at all:  
 vnlesse thy loue make me  
 walke I stirre not. *Grant me  
 therefore to loue thee*, as much  
 as I desire, and as much as I  
 ought. Let me be wholly in-

flamed with the fire of thy  
 Charitie, that I may loue  
 thee with all my hart, yea  
 with the verie marrow of my  
 hart strings; that thou maist  
 alwayes, and in all places, be  
 in my hart, in my mouth, and  
 before my eyes, till at length  
 I may see thee for euer;  
 face to face, in thy heauenly  
 Sion.

II. POINT. Consider that  
 without true Charitie, all our  
 workes are of no value, seeme  
 they neuer so specious in the  
 eye of the world. Charitie  
 "makes the distinctiō betwixt  
 "the sons of God and the  
 "sons of the Diuell. Let  
 "them signe themselves with  
 "*the signe of the Crosse*. Let  
 "them all answere, *Amen*.  
 "Let them all singe Allēluya.

"Let them all *be baptised*. Let  
 "them all enter into the  
 "Church; *and build* vp the  
 "walls of the Church; by  
 "Charitie onely are the sons  
 "of God discerned from the  
 "sons of the Diuell.

AFFECTION and RESOL.  
 Let vs not deceaue our sel-  
 ues with the faite out-sides  
 of things. All that is without  
 loue, is without life. Whe-  
 ther we belecue, or we hope,  
 what the Catholike Church  
 beleeueth and hopeth; and  
 liue within the walls of the  
 same Church, and with ioy  
 say *Amen* to all that is said to  
 it. Whether we watch, or  
 fast, or preach or pray, it will  
 not all auayle vs to eternall  
 life, vnlesse all be both com-  
 manded and ordered by cha-

ritie. Without this *one necessary thing* all the rest are lost. *Diligam te Domine fortitudo mea, & refugium meum, & liberator meus, &c.*

III. POINT. Consider that as hauing *Faith*, and *Hope*, together with all the *specious workes imaginable*, without Charitie wee haue nothing: so hauing Charitie, we want "nothing. Where Charitie "is what can be wanting, *saith* "he, and where it is not, what "can profit vs? The Diuell "beleeues, and yet loues not: "but none loues but he be- "leeues. One who loues not, "may, though without effect, "hope for pardon: but none "that loues can despaire. "where loue is therefor, *Faith* "and *Hope* also necessarily

are. Let vs then keepe this  
 "precept of our Lord, and let  
 "vs but loue one another, and  
 "we shall not fayle to per-  
 "forme what euer he com-  
 "mands besids. For in this we  
 "haue what euer other thing  
 "there is.

AFF. and RESOL. O God  
 how true it was that Salomon  
 said, when he professed, that  
 together with wisdom all  
 good things came vnto him:  
 for what is wisdom, but a  
 fauourie knowledge, a true  
 relish of heauenly things,  
 which is noe other thing then  
 Charitie? This makes vs be-  
 leue as we ought, hope as  
 we ought, worke as we ought.  
 This is one and all; vpon the  
 purchase of which if a man  
 imploye all his substance, he

shall repute it all, as nothing  
at all. Vpon this then will I  
settle my whole intentions  
vpon this spend all my medi-  
tation, and thoughts, &c.

---

## THE XV. MEDITAT.

### WHAT CHARITIE IS.

#### I. POINT.

**C**Onsider what Charitie  
is, and you will receaue  
from Saint Augustine, that it  
"is a loue of the cheife Good!  
"or, Charitie is a vertue wher-  
"by we desire to see God,  
"and to inioye him. *Or yet*  
"*more fully*, Charitie is a mo-  
"tion of the soule to inioye  
"God for his owne sake, and

“ones selfe and his neigh-  
 “bour for God. So that Cha-  
 ritie is a loue which looks  
 onely ypon God , or for  
 God.

AFFECTION and RESOL.  
 Good God how sublime and  
 noble an object ! How worthy  
 of a mans whole thoughts !  
 Nay rather how farre is it  
 aboue man, and who did im-  
 bolden him to take so high  
 a flight ? Ah ! It was euen the  
 same soueraigne Good  
 which would haue it so. O  
 “Lord , what art thou to me,  
 “or what am I to thee , that  
 “thou shouldst commande  
 “me to loue thee ? Yea and  
 “be angrie , and threaten to  
 “lay huge punishments vpon  
 “me if I loue the not ? Ah ! is  
 “it not of it selfe a great, and

“euen the worst of miseries,  
 “if I loue thee not?

II. POINT. Consider that  
 as Faith and Hope are not  
 fruites of this base soyle, so  
 nor Charitie. as by our en-  
 deuours, and substāces we are  
 not able to purchase them, so  
 nor this; *but it is sent downe*  
*from heauen as the most excellēt*  
*of Gods gifis, saith he, (accor-*  
*ding to that of the Apostle,*  
*Charitie is diffused in our harts*  
*by the holy Ghost vvhich is giuen*  
*to vs.)* To wayne our harts  
 from earth, and carrie them  
 vp to heauen with her.

AFFECTION and RESOL.  
 O diuine and heauenly Cha-  
 ritie! Thy extraction is from  
 Heauen; thy whole ayme or  
 obiekt is Heauen; thy whole  
 imployment in earth is to

rayse our harts to Heauen;  
 and, of earthly which we  
 are, to make vs become hea-  
 uenly. O my soule let vs not  
 loue our selues so litle, as  
 not to imploy our selues  
 wholly vpon this sacred loue.  
 "O loue which alwayes bur-  
 "nest, and art neuer exting-  
 "guished, ô Charitie which  
 "art my God, let me be  
 "wholy burnt with thy fire,  
 "that I may loue thee with  
 "all my hart, with all my  
 "soule, with all my strength,  
 "with all my aymes and in-  
 "tentions, &c.

III. POINT: Consider  
 that though holy charitie, be  
 a fruite originally of Paradi-  
 ce, yet being planted in our  
 harts, by the finger of the  
 holy Ghost, we are to husband,

water, and increase it. For,  
 "saith S. August. is Charitie  
 "intirely perfect as soone as it  
 "is produced? No, but it is  
 "produced that it may be  
 "perfected. To witt, being  
 "produced it is nourished, by  
 "nourishment strengthened,  
 "by strength perfected.

AFF. and RESOL. O let vs  
 carefully watch this holy fire,  
 that wee may neuer be so  
 unhappie as haue it dye out  
 for want of the oyle of our  
 workes: let all our thoughts  
 be imployed vpon the hus-  
 bandrie of this feede of Hea-  
 uen: let it be watered with  
 the plentifull teares of a con-  
 trite and humble hart. Deare  
 God smite my hart with the  
 dart of thy loue, that my  
 soule may say to thee, I am

wounded with thy charitie  
and out of that Loue-fore  
a floode of teares may  
freame day and night.

---

## THE XVI. MEDITAT.

*How Charitie is increased.*

### I. POINT.

**C**Onsider how admirable  
Charities commerce is,  
which quite contrarie to  
wordly riches, increaseth by  
being imparted, and besto-  
wed vpon our neighbours.  
Bestowe your charitie boun-  
tifully and it increaseth abun-  
dantly. communicate not this  
sacred fire to your neighbour,  
and it decreases, languisheth,

and dyeth out. Money, *saith*  
*he*, and Charitie are not  
 bestowed alike : that by  
 being bestowed is diminis-  
 hed; this, is increased. Yea  
 more, it increaseth in his  
 hands who renders it, and  
 by how much more amply  
 he repays it, by so much  
 more plentifully he retay-  
 nes it. It increaseth in his  
 hands.

**AFFECTION and RESOL.**  
 O blessed tradinge : easie, and  
 wishfull and gaynefull traf-  
 fike ! By giuing away apace,  
 we speedily waxe rich. By en-  
 deuouring to make others  
 happie, we fayle not our  
 selues to become happie  
 indeed. We will therfor di-  
 late the bowells of charitie,  
 and strue to doe good to all.

One we will helpe with counsell, another with comfort; or what other wayes we may be able to assiste him in.

II. POINT. Consider how exceeding easie, our good God hath made the increase of charitie: It is not necessarie that we haue ether a great power, a great purse, or vse any great industrie. For is there any thing more comon, or more within euerie mans power then a cupp of cold water? giue that onely for Gods sake, and charitie is increased, and a reward is promised. *Who, saith he, is able to bring any excuse, sith God promiseth a reuward, euen for a cupp of cold vvater. And againe, such is the nature of holy loue and true charitie,*

*that by imparting it increaseth.*

AFFECTION and RESOL.

O God how good thou art, who, while we haue nothing but by thy free gift, enables vs by the good vse of what thou hast formerly giuen, to increase holy loue, and thereby draw a number of new blessings vpon vs. Ther is nothing lesse then a cupp of cold water, nothing greater then loue; and yet euen by that, this is increased.

III. POINT. Consider further with your holy father, that it is not onely by your purse, power, or by the gift of a cupp of cold water, that charitie is increased, but euen by a good looke, a good wishe, a myld answere. "Despise no suppliant, if

"thou beest able to giue,  
 "giue. If not, shew thy affa-  
 "bilitie. God crownes our  
 "good wishes, where he finds  
 "no wealth. Let none ther-  
 "fore say, I had not wher-  
 "withall, charitie comes not  
 "out of our coffers onely. He  
 "who hath a hart full of  
 "charitie, neuer wants what  
 "to giue.

AFFECTION and RESOL.  
 O deare God how exceeding  
 easie thou hast made this  
 Queene of vertues, which is  
 indeed alone better then all  
 the rest together ! Let vs  
 neuer be so wanting to our  
 selues, as to send any away  
 without an Almes, since a  
 good word, a looke, a wishe  
 is able to doe it, and by so  
 doing our loue is increased,

and our title to the King-  
dome of heauen enlarged.

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## THE XVII. MED. TAT.

### THE EXCELLENCIES of Charitie.

#### I. POINT.

Consider with him, that  
*there is nothing better,  
more pretious, more profitable,  
more lightsome, more stronge,  
more secure then charitie.*

#### AFFECTION and RESOL.

What is it we looke for? or  
whether is it, that with paynes  
we run to seeke it? Nothing  
can possibly be found better  
then the best, nor more pre-  
tious, then what is most pre-

rious, &c. and all that, we  
may possesse in charitie a-  
lone. Nothing can better en-  
lighten our blindnes, streng-  
then our weaknes, or secure  
vs against the manifold dan-  
gers of this malignant world.

II. POINT. Consider that  
Charitie possesseth vs of the  
presence and sight of God,  
so that we need not run out  
into the streetes to looke  
whom our hart loueth, since  
“the eyes of Faith discouers  
“alreadie in our owne hart  
“whom we loue. Why doe  
“we send him who hath cha-  
“ritie a farr of to see God.  
“Let him obserue his owne  
“conscience, and there he  
“sees God: for if Charitie  
“inhabites there, there also  
“inhabits God. Would we  
happily

"happily see him in heauen?  
 "Lets haue charitie, and he  
 "is in our hart as in Heauen.

AFFECTION and RESOL.  
 O the blisse, and glorie, and  
 Maiestie of a louing hart! O  
 humane hart, not so much  
 now a hart, as a Heauen or  
 Paradise, since thou art made  
 a Mansion for the God of  
 glorie. Doe not, doe not my  
 hart gadd abroad, and by a  
 degenerous conuersation for-  
 gett with whose presence thou  
 art honored, thou hast by  
 loue gott *Deus tuus & om-*  
*nia*. Contemne for his loue  
 all other thinges saying. *Di-*  
*lectus meus mihi & ego illi.*

III. POINT. Consider,  
 "whether a greater commen-  
 "dations could be putt vpon  
 "Charitie then by saying God

"is Charitie. A short prayse,  
 "and yet a great prayse. Short  
 "in speech, great in vnder-  
 "standing. Yes, it is quickly  
 "said, God is charitie; but  
 good God, whether are our  
 thoughtes carried by that  
 word? *God is Charitie?* By pos-  
 sessing Charitie then wee pos-  
 sesse God, but God is all good  
 things, therefore by possessing  
 Charitie, we possesse all that  
 good is in Heauen and in  
 Earth.

AFFECTION and RESOL  
 O short and great commen-  
 dation indeed, fith so great, as  
 nothing can be added. Since  
 greater or better then God  
 nothing can be imagined by  
 men or Angells. Nor is it a hu-  
 mane perswasion we haue for  
 it, but an assurance of faith,

that *God is Charitie, and vvhō*  
*remaynes in Charitie remaynes*  
*in God, and God in him.* O my  
 soule what an honor and com-  
 fort is this amidst all the ca-  
 lumnies and afflictions of the  
 world, that by loue thou art  
 able to become Gods Man-  
 sion, and he thyne! And if thy  
 beloued be thyne, and thou  
 his, what can be wanting to a  
 well borne hart?

## THE XVIII. MEDITAT.

*A continuation of the excellen-  
 ces of Charitie.*

### I. POINT.

“**C**onsider that Charitie  
 “alone is not vexed at

"another's felicitie, because  
 "she knowes no emulation.  
 "She alone is not transported  
 "with her owne felicitie, be-  
 "cause she swells not with  
 "pride. She onely is not stung  
 "with a bad conscience; be-  
 "cause she wrongs no body.  
 "Amidst contumelies she is  
 "secure: amongst hatreds  
 "friendly: amongst braules  
 "pleasant: amidst deceits,  
 "innocent: lamenting at  
 "iniquities, and resumming  
 "hart vpon the discouerie of  
 "Truth.

#### AFFECTION. and RESOLVE.

Who is then so happie as one  
 inioying Charitie? What hath  
 the world which can giue so  
 solide and sure a content? Yea  
 what hath it that is not brim-  
 me full of discontent? Where

as the charitable man meets  
 with no vexation, no emula-  
 tion, no swelling; but contra-  
 rily, ioy, peace, patience vn-  
 der the shelter of a good conf-  
 science, are that happie mans  
 share. O diuine Charitie how  
 thou fillest the harts which  
 thou dost possesse, with de-  
 light, sweetnes and tranquili-  
 tie! Ah! they seeme euen to  
 enter into the ioy of their  
 Lord.

II. POINT. Consider that  
 "it is Charitie which makes"  
 "all the good Angells, and all"  
 "Gods seruants companions"  
 "in the bonde of sanctitie, and"  
 "it ioynes vs and them toge-"  
 "ther amongst our selues, and"  
 "subiects vs to him."

AFFECTION and RESOLV<sup>n</sup>  
 See how it leagues heauen

and earth together, and putts vs in mynd what title we haue to it, makes Angells and men fellow seruants, and euen in a manner equall in honor, and chaynes them together in linkes of holy loue, which is true sanctitie, ô wishfull and deare bonds! See what a sweete order it establissheth betwixt man and man making each one loue and honor, and deferre to an other, without forgetting their due subiection to God, to whom incomparably aboue all, loue honor and glorie is due.

III. POINT. Consider *vvh*at a huge great good, *Charitie* is, *vvhich* *vwith*out our labour, makes *vvh*at is good in others our *ovv*ne. Hence it was that the Psalmist holily glo-

ries, that he is made partaker  
of all that loue God, and  
keepe his commandements.

AFFECTION and RESOLV.

Ah my soule if thou hast but  
charitie, alls thyne owne.  
There is no good worke done  
in heauē or in earth but thou  
hast a share of it. Heauē and  
earth makes but one great  
Christiā comon wealth, wher-  
of Charitie is the Queene,  
and lodgeth in thy hart What  
euer prayers, fastings, austeri-  
ties, almes-deeds sufferances  
are exercised within the com-  
pase of the Catholike Church  
are partly thyne, while thou  
art rooted in Charitie.

THE XIX. MEDITAT.  
 OF SOME MOTIVES  
*of the loue of God.*

I. POINT.

CONsider that S. Augu-  
 stins first motiue of the  
 loue of God was that he first  
 “loued him. The loue wherby  
 “God loues vs cannot be  
 “comprehended nor chan-  
 “ged, for he loued vs not  
 “onely since the tyme we  
 “were reconciled to him by  
 “the blood of his son, but  
 “he euen loued vs before the  
 “world was made, that we  
 “together with his onely be-  
 “gotten son, might be his

“sons, before we were yet any  
“thing at all.

AFFECT. and RESOLVT.  
While I yet was not, and so  
was nothing, my infinitely  
good God had thoughts of  
goodnes for me, to rayse me  
out of that abisse of nothing;  
and make me that something  
which now I am; being made,  
he fell in loue with his owne  
worke, meerely out of the  
abundance of his owne good-  
nes, without any neede he had  
of it at all; and made vs sons,  
sons and heirs of the heauen-  
ly Kingdome we had no title  
too. Ah my soule, if we will  
not begin to loue, at least  
being thus graciously preuen-  
ted, let vs not sticke to pay  
loue for loue. The hart is too  
hard, which, (though it will

not freely giue ) will not at  
least render what it owes!

II. POINT. Consider that  
his second motiue was, the ex-  
cessiue greatnes of Gods loue  
to vs, such as we were, which  
“went so farre that he spared  
“not his owne onely son, but  
“deliuered him to death, and  
“the death of the Crosse for  
“all of vs, vs, who where  
“wicked finners. Remember  
“how much he loued, that  
“we may not despaire; whom  
“or what kind of creatures he  
“loued, that we waxe not  
proude. A son for a seruant,  
an that a most wicked one  
deliuered vp to death, and  
that a most ignominious one!

AFFECTION and RESOLVE.  
O God I cannot looke vpon  
that great price, that infinitely

great price , the pretious blood of a son spent for the redemption of a seruant; but of a son , who was a first begotten , an onely begotten, and an onely beloued one, one to thyne owne hart , in whom thou wert intirely pleased, one, in a word, in euery thing equall to thy selfe. I cannot, I say , looke vpon it, but with much loue and confidence : Nor can I reflect vpon the seruant, the poore miserable and sinfull seruant vpon which it was spent, but with much confusion. O God what is man that thou shouldst so putt thy hart vpon him: but ô man what is God to thee? And yet thy hart departs so easly from him?

III. POINT. Consider that

E vj

his third motiue was, not that  
 he loued vs first, and most, but  
 eue prepared no other reward  
 for our loue then himselfe.  
 "What then, *saith he*, shall  
 "our worshipec of God haue  
 "noe reward? Ah yes, but noe  
 "other then the verie God  
 "himselfe whom we worshipec.  
 "Seeke nothing of him, wi-  
 "thout him, he himselfe will  
 "suffice thee.

### 3. AFFECTION and RESOL

Ah! that hart is conuincèd to  
 be intolerably greedie and  
 vnsatiabie, whom God suffi-  
 ceth not: At least Augustines  
 noble hart finds all plentie,  
 meere want to him, which is  
 not his verie God: And there-  
 fore he petitions for nothing  
 els. *Render me thy selfe: giue  
 me thy selfe: for thee I wish,*

thee I seeke, thee I hope for; to  
 thee hath my hart said, I haue  
 sought thy countenance ô Lord!  
 And therefore, what euer my  
 Lord God is disposed to  
 bestowe on me, let him take it  
 all away, and let him giue me  
 himselfe.

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## THE XX. MEDITAT.

*In vvhat manner and measure  
 God is to be loued.*

### I. POINT.

**C**onsider that the best,  
 manner of louing God,  
 is to loue him chastly, that is,  
 with puritie of intention; with  
 as litle of our owne respects  
 and interest as may be, but

because he is God, that is, infinite good, or infinite goodness. Let vs loue him so, that we loue no other thing besides himselfe. I, that we may be made worthy of his heavenly imbracements, let vs discharge our selues of the care of all earthly things, and lets adheare to him alone gratis.

#### AFFECTION and RESOLUTION

Too little he loues thee, O Lord, who loues any thing besides thee, yea euen with thee, which he loues not for thee: for alas the innocent lambe who was slaughtered for vs, is worthy to receaue glorie, and honor, and benediction: nor that, in respect of his good gifts onely, but euen because in himselfe, he

is infinitely wise , infinitely powerfull , infinitely beautifull , infinitely good , contayning in him selfe , in a most eminent manner ; all the respects of good by which a reasonable man can be drawen to loue. Let vs loue him therefore, let vs loue him euen for his selfe sake , and for no other reason , as farre as we are able.

II. POINT. Consider that the best measure of louing God, is, to imitate his loue to vs, and loue him without measure : for sith the object of our loue is infinite , should not our loue also, if it were possible, be infinite ? *Thou art immense , ô Lord , and without measure ought thou to be loued and prayesed by those vvhom*

*thou hast redeemed vwith thyne  
ovne pretious blood.*

AFFECTION and RESOLVE.  
Come lets loue him, lets loue  
him, he deserues all loue, yea  
more then all ; for he hath  
loued vs to make vs, he hath  
loued vs being made : he hath  
loued vs first and most : he  
loued vs so farre as to giue his  
son, and to be readie to giue  
himselſe, if we loue againe.  
Ah! let vs blush and be asha-  
med, if after all this, we finde  
our selues slowe to loue.



MEDITATIONS  
FOR SEAVEN  
D A Y E S.

TO BE USED BY THE  
Canonesſes Regulars of  
the Order of Sainte Au-  
guſtine, in the Monafterie  
of SION.

*Eſtabliſhed at Paris. A. 1634.*

As well before their clothings and  
Professions os otherwise.

*I vwill leade her into the vvildernesse:  
and I vwill ſpeake to her harte.  
Oſec 2.*



AT PARIS,  
By GABRIEL TARGA,  

---

M. DC. LXV.

MEDITATIONS

FOR SEAVEN

DAYS.

TO BE USED BY THE

Canonesses Regulars of  
the Order of Sainte Mar-  
guite, in the Monastic  
of St. Omer.

Published at Paris, A. 1744.

As well before their cloister and  
Profession of otherwile.

Printed at Paris, by the  
and I shall be in the hands.

Of 2.



AT PARIS,

IN THE TARDIS

IN THE YEAR



THE FIRST  
MEDITATION  
FOR THE FIRST  
DAY.

The preparatorie prayer shall be  
the *Hymne Veni Creator.* with the  
prayer *Deus qui corda.*

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THE FIRST POINTE.

*Of Gods Benefits to man in his  
Creation.*



CONSIDER that God  
who is infinitely gre-  
at, and infinitely,  
and eternally happy  
in himselfe, seeinge thinges

which are not, as thinges that are, out of his meere Goodnesse, without any neede of vs, beinge neither preuented by any merits of ours, nor prouoked by hopes of returnes, raysed vs out of nothinge to his owne likenesse; presented vs with the whole world; made vs absolute Lords ouer it, and ouer all the great varietie of thinges comprised in it, for our vse. Finally he endowed vs with a reasonable soule; capable of himselfe, to enioy him for euer.

AFFECTION. Where were wee, where were wee (soe longe, or soe longe agoe) my soule? where were wee, and all that wee glory in, while wee yet were not? Ah while wee slept in our nothinge, he

who watches ouer Israëls slept  
 not. *But loued vs with a per-  
 petuall loue.* he made a world  
 for vs; not vs for the world:  
 he made vs Lords ouer it, not  
 slaues to it. He gaue vs all  
 thinges to vse, not to inioy:  
 to solace our pilgrimage, not  
 to stay vs from our contry.  
 Heauen, my soule, is our con-  
 try: the King of Heauen  
 our possession, which we are  
 made to inioy. Be it farre  
 from vs to loue the benefits,  
 more then the bountiful be-  
 nefactor: or to glory in our  
 selues; or any thinge; while  
 we and they are Equally his  
 free gifts:..

## THE SECONDE POINTE.

*Of mans regeneration.*

Consider that though the benefit of creation be great, yet that of regeneration farre exceeds it, whereby we are borne to a new and better life; life euerlastinge. By that, we were made, and called men: by this, wee were made, and called by Christ his owne name, Christians, or men of Christ. By that, he gaue vs power to liue and raigne ouer all the creatures: by this, to be little lesse then the Angels, yea to be like to our creator in iustice, and sanctity. We were borne dead, but by pure grace, we were reui-

ued in baptisme, made domestikes of his house the Catholike Church, strengthened by confirmation, fedd and fatned by his holy word, and euen his owne pretious body and bloud. Whereby wee are not onely called his seruants, but are indeede his freinds, nor his freinds onely, but his sonns, nor his sonns alone but his spoufes.

AFFECTION. If all, my soule, that we are, be due to God for our creation, by which we are all, that wee either are, or haue in the order of nature, what will be due for our better beeing by our regeneration, which makes vs citizens of the Saintes, and Gods owne domestikes, his friends his sonns,

his spouses? O what hart is able to conceaue the highth of the dignity, to be made, by grace, of sonns of the earth, the sonns of God: of disloyall subiects, the spouses of Christ? and yet, my soule, such wee are which was not granted to all; such wee are by his free goodnesse, and mercy. If therefore, all that wee haue in the order of nature, or grace, we had absolutely, from his free gift, let all be employed, and hartily referred, to his honour.



THE

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THE II. MEDITATION  
FOR THE SAME DAY.

*Of the obligations which we  
contract in Baptisme.*

THE FIRST P O I N T E.

**C**ONSIDER that as the benefit of regeneration in Baptisme is a benefit of preference, and of singular excellencie, since of slaues of the Diuell, it renders vs children of God, and reintitles vs to our right in the Kingdome of Heauen: so it bringes with it greate obligations to which we are all indispensably subiect. We solemnely promised therein, in the face of the Church. First to renounce

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the diuell and all his pompes,  
wiles, and allurements (wher-  
by he endeouours incessantly  
to worke our eternall ruine.)  
That is, to detest and flye the  
concupiscence of the flesh;  
the cōcupiscence of the eyes;  
and pride of life which are the  
Diuell's baits, wher-in he  
insnares the whole world, and  
inflaues it to his accursed do-  
minion.

These renunciations, O  
my soule, are the promesses  
we solemnely made in our  
Baptisme. These are the chris-  
tian duties to which we are all  
absolutly oblidge; be we re-  
ligious persons, or be we secu-  
lar: according to these we  
shall be iudged at the last day.  
It highly behoues vs then, to  
run ouer our life past in the

birterneſſe of our harts, and  
 obſerue whether our holy  
 profeſſions haue bene ſecond-  
 ed by answerable practiſes:  
 and whether due performan-  
 ces followed our ſolemn pro-  
 miſes. Haue we indeede, my  
 ſoule, renounced the Diuell  
 and all his pompes? Or rather,  
 haue we not left Chriſt, and  
 followed his wicked allure-  
 ments? Vpon what follies  
 haue we not feaſted our eyes?  
 To what highth hath not our  
 thoughtes aſpired? Of what  
 impurities, and diſloyalties,  
 haue not our hartes, at leaſt,  
 bene brimme full. *Obſerue and  
 lament our miſeries.*

## THE II. POINTE.

*Of the seconde obligation vvhich  
we contracte in Baptisme.*

Consider that the seconde obligation which we cōtracte in Baptisme, is, to be listed among the soldiers of Iesus Christ, to fight vnder the banner of the Crosse, and openly to professe his lawe. That Sweete lawe of loue which conteynes all Christian dutie: the loue of God incomparably aboue all other thinges, as being infinitely louelie, and comprisinge in himselfe all the motiues and obligations of loue: and the loue of our neighbour as our selues; that is, in order to God, in God, and for God. All the loue we can afford to the rest of the

creatures, is but onely for solaces to our necessities and pouerties : as prouisions for the way of our pilgrimage : to be vsed, not to be inioyed, not to haue our hates fixed vpon, which are wholie due to God and our neighbour.

AFFECTION and RESOL.

Ah, my soule, had we bene to haue made choyce of what lawe we our selues had most desired (not to haue receiued it from the hand of our almightie maker, who had full power to impose what lawe he pleased vpon the workes of his hands ) what other lawe would we haue wished, but that which we haue ? A lawe by which we are not permitted onely, but euen commanded, to loue our Kinge, the

Kinge of Kinges the Kinge  
 of glorie. What more hono-  
 rable? To loue him wholly,  
 from whose loue and bountie  
 we haue all that we haue.  
 What more reasonable? To  
 loue him from whose libera-  
 litie we expect all that we yet  
 want; the possession of his  
 heauenly Kingdome; the  
 inioyment of himselfe for all  
 eternitie. What more profita-  
 ble? And as to the other parte  
 of the lawe, what poore liues  
 should we not leade; nay what  
 deathes, and Hells should we  
 not suffer, did we in lieu of  
 loue to our neighbour, afford  
 him onely neglect, scorne, and  
 hatred. Let me loue thee  
 then, O my deare Lord, and  
 my neighbour in thee, and  
 for thee, for euer.

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THE FIRST MEDITAT.  
FOR THE SECONDE DAY.

*Of the third obligation contracted in Baptisme.*

THE FIRST POINTE.

Consider that the third obligation that we contracted in Baptisme, was, that we are bound to liue the life of Christ : according to that of S. Paule : *I liue, not now I, but Iesus Christ liues in me: for vve are buried together vvith him by Baptisme :* and ought also to ryse with him, and walke after him, in newnesse of life : because he left vs an example, and his will is, that we should followe his

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foothepps : that is that we should walke in the lowlie pathes of humilitie, pouertie, and abiection, as he did from his verie first steppe into this world in labours, hunger and thirst from his youth : in suffering reproches, contumelies, and outragious contēpts, all his life longe : in being abandonned at his death by his Apostles, and euen by his heauenly Father : *my God, my God, why haste thou forsaken me?*

AFFECTION and RESOL. The life of Christ, my soule, is our paterne ; the imitation of it, is our obligation ; and the liuely expression of it is our perfection. Let vs seeke noe other, nor other way, then by humbly following his

footeſtepps. To that he calls,  
 vs: *learne of me vvhho am mylde*  
*and humble in harte*: not to high  
 ſpeculations, with are more  
 apt to fill vs with vanitie;  
 then feede vs with ſolide  
 foode. Caluarie was left vs for  
 the imitation of his vertues,  
 Thabor onely to admire his  
 Maieſtie: He is our *Alpha*,  
 and *Omega* our begining and  
 our end. Let all our applica-  
 tions be to him, and our de-  
 pendences of him. Let all our  
 conuerſations be with him;  
 our deſires followe him; our  
 diſcourſes of him; our con-  
 tinuall cryes to him. O my  
 deareſt Lord and ſauour,  
 thou, my loue; thou, my life.  
 Let this couenant be made  
 betwixt vs. Let me wholly  
 dye to my ſelfe, that thou

alone mayst liue in me: Let my passions be wholly silenced; that thou alone mayst be heard in me. Let all my sollicitous cares, which are fruitlesse without thee, wholly cease, that thou onely mayst worke in me.

### THE II. POINTE.

Consider that notwithstanding all those former benefits, and obligatiōs contracted therby, we haue bene so vngratfull, and neglectfull of our owne good, as litle to mynde them. Nay like true Prodigalls we haue dissipated and spent, all those gracious, and Godlike talents, and forgetting our promesses and obligations, we haue returned backe into the slauerie of the

Diuell. And here it was indeede that our good God magnified his mercyes towards vs. We run from him into a foraigne land, and he leaues the ninetic nine to seeke vs. Wee strike at him by sinne, and euen crucify him againe, and he supportes vs with patience. We steppe downe to hell, and he brings vs backe. He frequently knockes at our harts, by his holy word preached to our eares; by his internall voyce inculcated to our hartes; by wholsome tribulations multiplyed vpon vs, and breakes through our deafness. And hauinge himselfe wrought all this in vs, he crownes his owne mercyes by takeinge vs againe into his familiarity. ? and he, and all

his courte reioyceth at our  
conuerſion.

AFFECTION and RESOL.

O thou God of mercy ! to  
what a length haſt thou ex-  
tended thy patience with me?  
It was I, that ran from thee in-  
to a Land of diſproportion I,  
that forſooke thee, the foun-  
taine of liueinge water, and  
made to my ſelfe ciſternes,  
broken ciſterns which could  
hold noe water. I, that turned  
the uſe of thyne owne giſtes  
to abuſe, by loueinge them  
more then thy ſelfe (in ſuch or  
ſuch an occaſion) I that ſtept  
downe into Hell (at ſuch or  
ſuch a time; ſoe, or ſoe often)  
and thou the while ceaſedſt  
not to redouble thy cryes:  
*Why wilt thou periſh o thou  
houſe of Iſraëll; Why doſt thou*

*loue vanity, and seeke a lye?*  
*loose thy chaynes from thy necke.*  
*ô thou captiue daughter of Sion.*  
 Atleast after all thy disloyal-  
 ties, call mee but Father. Ah,  
 my soule, be noe longer deafe  
 to all these gracious inuita-  
 tions: but run, though alas  
 but too late, to that Father of  
 mercyes, and say, with a con-  
 trite and humbled hart: *Fa-*  
*ther I haue offended against*  
*heauen, & against thee, & I am*  
*noe longer wvorthy to be called*  
*thy Sonne: deale with mee*  
*onely as with one of the hy-*  
*relings of thy house.*



THE II. MEDITATION  
FOR THE SECONDE DAY.

*The greenousnesse of sinne.*

THE FIRST POINTE.

Consider what sinne is, and your holy father S. Augustinewill teacheyou that it is noe substance at all, but a miserable and accursed *nothing*. Yet such a nothinge it is, that man becomes nothing therby (*nihil sunt homines cum peccant*) yea worse then nothing, since it is the verie death of the soule (*peccatum mors est anima.*) Or take it from him with the whole Catholike Church, in more ample and expresseive termes. *Sinne is a vvorde a thought,*

*a deede against the eternall law,*  
 or prime reason, which is God  
 himselfe. What doe we then,  
 when we sinne, but speake,  
 thinke or doe, against Gods  
 eternall Lawe, or God him-  
 selfe?

AFFECTION and RESOL.

Ah my soule, my soule, it is  
 too hard for thee to kicke a-  
 gainst the pricke; which by  
 how much more we assault it,  
 by so much more we are woun-  
 ded by it. It is against God  
 himselfe that sinne ryseth vp;  
 against that great, dreadfull  
 all-mightie, reuengfull God,  
 whom were it in its power, it  
 would destroye: since the sin-  
 ner, as such, would neither  
 haue God wise to know, nor  
 iust and powerfull to punish  
 his iniquitie. Alas, what ad-

uantage can wormes, and pismires expect by wrasling with Elephants? Our strength is like to a spiders webbe; how dare we then struggle with omnipotencie whose will none resistes? In wrasling we shall onely meete with our owne ruine. *In disputing neuer find repose, nor be able to answer one for a thousand: for, to conclude with S. Paule, o man vvhō art thou that dost answer God?*

## THE II. POINTE.

*Of the lamentable effects of sinne.*

Consider what grieuous damages the poore soule receiues by mortall Sinne. It depriues of grace & banisheth the holy ghost out of the hart

which it did inhabite. It breake  
 the leagur of freindshippe  
 which was betwixt God & vs,  
 & leaues vs his enemyes, and  
 slaues of the Diuell, his & our  
 worst enemye: It robbs vs of  
 the right we had to possesse  
 God for euer, leaueinge only  
 Hell for our inheritance. It  
 wounds, makes hideous, &  
 euen Kills that otherwise  
 immortall soule of ours: in a  
 word, it makes vs crucify Iesus  
 Christ againe, & in effect tread  
 the sacred bloud of Iesus vnder  
 our feete.

#### AFFECTION & RESOLVT.

Oh accursed fruites of Sinne!  
 O faith God himselfe by the  
 mouth of Ieremie, Know &  
 see how euill & bitter a thinge  
 it is for thee to haue left the  
 Lord thy God. Ah my soule,

these are not dreames imaginations, or rethoricall amplifications, but euen Christian truthes which none dare deny, how doe we then dare to dally with danger, to seeke occasions, to drinke downe sinne like water? If therefore the world, the flesh, or the Diuell tell of I Know not what delights, let vs haue this generouse replye still before our eyes, but they are too dearly bought, with the losse of the holy ghost and all his giftes, Gods freindshippe, and his eternall inheritance, & become the obiecte of his hate. This moment of false libertie is not worth beinge aslaue to the Diuell for euer. This honnor lookes fawningly vppon mee: but it were

madnesse to purchase it with eternall disgrace. This gold glitters agreeably, yet it is not worth the hauing: since it will serue onely to buy Hell.

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## THE FIRST MEDITAT. FOR THE THIRD DAY.

*Sinne is detestable to God.*

### THE FIRST POINTE.

**C**Onsider in what horror and detestation wee should haue it, since wisdom it selfe doth soe abhorre & detest it. The Almighty eternall God, whose goodnesse cannot be questioned without impiety; nor his iustice be impeched without blasphemy; nor his mercy be exacted

without presumption: he beinge indeede, not soe much good as euen essentially goodnesse it selfe, nor soe much iust as iustice it selfe, nor soe much mercifull as mercy it selfe; for one sinne of pride throwes downe the third parte of the Angells into hell, irrecoverably, without any further hope of mercy.

AFFECTION & RESOLVT.  
If, my soule, this be not lesse a truth, which all the Christian world willingly imbraces, then the former; how comes it to passe that mans follie dare be soe damnably aduenturous as to fall in loue with Sinne, which wisdoms soe highly detests? How, how, I say, dare we liue in league with it, & be willinge to

meete with it at euery turne?  
 If it haue made Angells Di-  
 uells, what priuiledge haue  
 men not to dreade the like  
 effects? not for one or a few,  
 but euen for thousands of  
 sinnes; (euery man makeinge  
 reflection in himselfe of the  
 multitude of his sinnes )  
 downe then, my soule, downe;  
 place thy mouth in the dust,  
 and whilst thou canst not pe-  
 netrate the rigour of Gods  
 iustice to the Angells, turne  
 thy selfe more earnestly to  
 admire his incōparable mer-  
 cy to thee, humbly confes-  
 singe, that otherwise Hell had  
 beene longe since thy habita-  
 tion: makeinge a firme resolu-  
 tion to singe his mercyes eter-  
 nally.

## THE II. POINT.

*Adam by sinne turned out of  
Paradise.*

Consider how the same  
god who is equally goodnesse,  
mercy and iustice, for one  
acte of disobedience, throwes  
Adam out of the happie state  
wherin he had placed him,  
and subiects him and all his  
posteritie, to multitudes of  
miseries of body and mynde  
(such as we all daylie expe-  
rience) to heate, cold, cala-  
mities, innumerable sorts of  
sicknesse, and euen to death  
it selfe; and that too, not one-  
ly to the death of his body,  
but euen to a second death,  
the death of the soule: so that  
there was not any saluation  
left for all the sonns of men,

at any lesse rate then the death and bloud, of a God-man Iesus-Christ.

AFFECTION and RESOL.

O my soule, if this truth be taught vs by faith; if we feele it by a sadd and vniuersall experience; if it be made manifest to vs by the death of a God: let it printe in our hartes, an absolute horroure, and detestation of sinne, which is so horrible, and detestable in the sight of God; and which his iustice punishes so rigorously. And let vs noe lesse adore that sterne iustice of his, then extolle, and dearly imbrace his mylde mercy; who to expiate the sinne of an vngracicus disloyall seruant, sacryficeth the bloud of a dearely beloued, and deare-

ly louing, and wholly obedient, and onely child. Be that Iustice alwayes admired, and dreaded; and be that mercy magnified, and loued, by men.

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## THE II. MEDITATION FOR THE THIRD DAY.

*Sinne putt a God to death.*

### THE FIRST POINTE.

**C**Onsider that our sweete Sauours paines (the deare price of our redemption) are vniuersall; noe parte of his body passes without its particular punishment. His head is tormented with pulling of the haire, with blowes with thornes; His face with foule spittings

spittings & boxes. His tongue  
 with thirst veneger & gale.  
 His torne shoulders with the  
 heauie load of the Crosse.  
 His armes with rude extentiōs  
 & rackinge. His hāds & feete  
 with cruell nayles. His whole  
 body all ouer with stripes. His  
 Sinewes with conuulsions. His  
 arteries and veynes with wi-  
 therednesse. His vitall partes  
 with an incredible effusion of  
 his pretious bloud : soe that  
 what the prophet foretolde  
 was fully verified : from the  
 sole of his foote , to the  
 crowne of his head, there was  
 noe soundnesse. See then  
 whether there be any sorrow  
 like his sorrowe.

AFFECTION. Alas? it is but  
 too euident, my dearest Lord,  
 thy sorowes passe all our so-

rowes & yet my soule , it is  
maiestie that is thus smitten:  
it's innocencie which thus suf-  
fers. It's indeede the God of  
Gods, whose immensitie can-  
not be comprehended; whose  
perfections & excellencies  
cannot be numbred ; whose  
goodnesse is boundlesse ,  
whose mercyes cannot be  
matched. Alas my deformed,  
hidden , crucified Lord ?  
whither hath mercy , good-  
nesse , loue to miserable man  
ledd thee ? was it thought  
fittinge to this goodnesse,  
that thy wounds should be  
without number, as are thy  
perfectiōs, & mercyes to man?  
foe to make an absolute de-  
monstration, that as there is  
noe loue , soe are there noe  
sorrowes like to thyne. Let me  
not liue but to loue thee, &

suffer for thy sake.

THE II. POINTE.

Consider further that he suffered in all his senses, by the presence of all the objects of sorrow, He saw his choysen Apostles sleeping, while he was sweating blood. He saw the Trayter, whom he had newly fedd with his owne blessed body & blood, come in the heade of a barbarous band to apprehend him. He saw the execrable crueltie of an vngratefull nation, which he had alwayes oblidge and loued by preference. Finally, his eares were full of blasphemies scoffes and scornes: and his eyes and harte of the sorrowes, teares, and blood of a God dying.

AFFECTION. And yet, my

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soule, it is the very naturall sonne of God that suffers all this? He is the splendour of his fathers glorie, and the figure of his substance. And shall we his poore sonns, taken in by adoption onely, see with drye eyes, his, full of teares and bloud? or shall we, after this sad sight, permitt them any more to be filled with vanitie? Shall our eares lye open to distractions, adulations, and found rumours, which hurt our soules, while his, for our sake, are filled with contumelies, and blasphemies? Shall we Christians pamper the rest of our senses, with sweetes and delicacies, while our Christs so hugely suffers in them all? Ah! be it euer farre from vs; to pay his loue

with such intolerable ingratitude!

### THE III. POINT.

*He suffers in his soule.*

But if his body vniuerfally and all his senses, be ingaged in the sufference, is his soule at least free? Ah noe, its sadd to death; its replenished vvith euill or sorrow, the bitter vva-  
ters of tribulations haue broken in vpon it. The horroure of death, the ingratitude of mē, the scorne of Nations, Pilates iniustice, Herods mockerie: Annas and Cayphas blasphemie, the Scribes and Pharisees circumuentions, the Ministers and Soldiers crueltie, the peoples preference of Barabbas and their tumultuous and

*vnjust Crucifige. See then whether there be any sorrow like to his sorrow.*

AFFECTION and RESOL.  
O man of dolours, and accustomed to sufferances from thy youth! Were not thy sorrowes, and, in them, thy loue to man, sufficiently expressed, in abandonning that innocent, chaste, and tender virginnall body of thyne, to the cruell persecutours wills, vnlesse thou didst withall permit the bitter floods of tribulatiō, and deadly saddnesse, enter into, and take possession of thy blessed soule? Consider: my soule, and see whether there be any sorowe like to this sorrow, or any loue like to his loue who gaue vp his soule to such sorrowes for

thy sake ? If the horrou of death inuade thee, thy Master went before thee, & waded through to death it selfe. Proue friends vngratefull? so they were to thy Lord. Are others, of lesse worth preferred before thee? but so was Barrabas before thy Master Christ. Remember, remember, my soule, that the seruant is not greater then his master &c.

#### THE IV. POINTE.

*He suffers without a comforter.*

Consider his body's tormented, his senses offended, his soule afflicted and oppressed. Is none left to comfort him? Noe none, *relictus est solus*, he's abandoned. left all

alone, to wraastle with all the legions of sorrowes. *Non est qui consoletur eum.* There is none left to comfort him. Was there euer so pittious a spectacle? His Apostles are fled; Peter follows a farre of and sweares he knowes him not. The dolorous mother stands neere the Crosse, indeed, but her presence affords so smale solace, that her sorrowes serue to redouble his. The Angells come not neere. His heavenly father abandonns him: nay yet more (Heauens stand amayfed at it) he is euen forsaken by himselfe, while he stopps the influence of his diuinitie, that it flow not vpon his humanitie, leauing it to suffer all alone without all comfort. *See then*

*whether there be any sorrow  
like to his sorrow!*

AFFECTION and RESOL.

O, my soule, looke vpon the  
face of thy Christ. Admire his  
his vn wearied suffering loue.  
Hartily acknowledge that  
there is noe sorrow like his  
sorrow. Imprint in thy harte  
at what a deare rate thou wast  
bought. Ah my soule ! it was  
not with gold and siluer, and  
such corruptible thinges : but  
with the sorrowes, and teares,  
and bloud, and death, of a  
a God-man, our Sauour Iesus.  
With sorrowes, which spread  
thēselues so vniuersally ouer  
body, senses, and soule : with  
teares, and bloud, so plenti-  
fully and freely powred out:  
with death so ignominious, so  
deuoyd of all comfort, so

abandonned, that it forced  
 from the mouth of a most  
 obedient and dearest child:  
*My God, my God, vvhy hast thou  
 forsaken me.* Resolue firmly  
 then, that neither sorrowes,  
 nor bloodshed, nor abandon-  
 ments, nor death it selfe, shall  
 separate vs from the loue of  
 that dearest Lord.

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THE FIRST MEDITAT.  
 FOR THE FOVRTH DAY.

*Of Deathe.*

THE FIRST POINTE.

*Nothinge more certaine then  
 death, lesse certaine then the  
 tyme therof.*

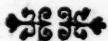
**C**onsider, and strue to  
 imprint in our harts, that

which we all know, yet seeme  
 not to know it; that which we  
 all belecue, and yet as it were,  
 belecue it not: to witt, that  
 as there is nothings soe cer-  
 taine as death, soe is there no-  
 thinge soe vncertaine as the  
 houre therof. Consult our  
 owne Knowledge vppō these  
 truthes, & we Know, that  
 neither Salomons witt, nor  
 Samsons strength, nor Ab-  
 solons beauty were founde  
 prooffe against it. They were,  
 and now are not, *mortui*  
*sunt*, is certaine. Consult the  
 word of truth, and we shall  
 finde that we are bound to  
 belecue what we otherwise  
 Know. Consult our selues  
 againe vppon the vncertain-  
 tie of it; and we finde that we  
 haue Knowne, many taken

away , when they and their freinds least feared it; some by violent, some by naturall deatnes , some in their child-hoode, before they well knew what it was to liue : some in their flourishinge spring , when vigourous youth promised them they could not dye. Some in the decline of their age , while death threatned , and yet was not feared : soe certaine it is, that the houre of death is vncertaine to all; as Christ himselfe makes it sure to faith. Watch faith he, because you neither know the day, nor the houre.

AFFECTION and RESOLV.  
Dye then we must , my soule, thereis nothinge soe certaine; departe we must out of this cottage of clay ; Gods

iustice hath pronounced the sentence. *Remember man that thou art dust, & in-to dust thou shalt returne.* But when must this sentence be put in execution? that is noe lesse vncertaine our youth may deceiue vs, as it hath done many. our manhoode or middle age, is not priuiledged : our outd age cannot last longe. What then must we doe, but with S. Augustine, quitt the vncertaine, and forth - with fixe vppon the certaine meanes, a good & penitentiall life, to preuent the danger of that which cannot otherwise be auoyded by mortall man.



## THE SECONDE POINTE.

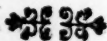
*Nothinge more certaine for the  
thinge, nothinge lesse certaine,  
as to the manner.*

Consider that as we are  
most certaine that dye we  
must, & as vncertaine when;  
soe are we noe lesse ignorant,  
where, and how, this irreuoca-  
ble sentence is to be execu-  
ted. Shall it be in France or  
in England? at Paris or in the  
Cōuntry; at home or abroad; in  
our chābers, or in the Church  
or Garden? Shall it be by a  
violent, accidentall, or natu-  
rall death? Shall we be found  
dead in our beds, as we haue  
seene some, & heard of many?  
Or else, be wrought downe by  
a lōge and lingeringe disease  
in the presence of many?

Shall we finally haue the benefit of the Sacraments, which we now haue with soe much ease, yea want not without blame? To all this, the wisest amonge men is not able to answer. That dye we must is appointed by a reproachlesse iustice; but when, but where, but how: mercy, saith S. Augustine, hath concealed, that we might expect, attend, & prouide for it, in all times, places, & occurrences.

**AFFECTION and RESOL.**  
If certainly we must dye, my soule, & yet neither Know when, where, nor how; and if vppon that certaine vncertaine houre an eternity of blisse or woe depends, what a necessity is put vppon vs, (if we will not for moments loose

eternities) to be ready in all  
 tymes & places. We Know  
 not, my soule, we Know  
 not when, where, or how  
 death may surprise vs; onely  
 this wee Know, that we haue  
 yet an houre left vs to rise out  
 of our slumber, and it is now  
 this present houre. Now then  
 without further delay, will we,  
 by Gods grace dye (to that,  
 that, & that, &c.) that death  
 findinge vs already dead, may  
 not be able to hurt vs, but  
 onely translate vs to a life  
 which Knowes nor feares not  
 death.



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## THE II. MEDITATION FOR THE SAME DAY.

*Nothing more dreadfull to the  
obstinate sinner, then death.*

### THE FIRST POINTE.

**C**ONSIDER that as death  
contaynes the greatest  
certaintie, and withall, the  
greatest vncertaintie imagi-  
nable, so it bringes alonge  
with it, the greatest dreade,  
and the greatest comforte  
possible. That, to the obsti-  
nate sinner; this, to the hum-  
ble penitent. The sinner vpon  
the approche of death, hath  
all the finnes of his whole life  
placed before his eyes, which  
he still placed behinde his

backe; and would neither see them, nor sorrowe for them; which now the vile Tempter aggrauates, and makes appeare in their vttermost inordinitie. And hence the sinner begins, before hand, to suffer the tormentes, which he alwayes beleeued (tho fruitlesly, through his obstinacie) to be due to his crymes. And thus Knowing his guilt, and the punishment most iustly due to the same, he deeply apprehends it a thinge full of horroure to fall into the hands of a liuing God. Thence he rages, and despaire, seeing himselfe vpon the verie brinke of endlesse perdition; and readie to be deliuered vp into the hands of his cruell Tormenteres for all eternitie.

## AFFECTION. and RESOLVT.

O horreur which hath nothing equall to it! To apprehend ones selfe to be vpon the verie brinke of eternall perdition. O daunting dreade, incomparably surpassing all that ought to be dreaded! To be within a moment of falling into the hands of that euer-living Maiestie, which is able to throw both the body and soule into Hell fire. What riches, honours, pleasures, (were they neuer so opulent, superlatiue, and prosperous, and remayned they too till that moment, in their full possession, wheras indeede they all are vanished away like nightly dreames) were able to conteruayle so daunting and damning a disaster?

O my soule, those accursed wretches, shall then say with in themselues;repenting, and sighing(too late) for anguish of spirit. What hath pride profited vs? Or what advantage hath the vaunting of riches brought vs? Or what comfort hath the most prosperous pleasure of our whole life now left vs. Alas, alas none at all, but contrarilie a comfortlesse, fruitlesse, endlesse peniteri.

## THE II. POINTE.

*Nothing more comfortable to the humble penitent.*

Consideration. But when the innocent and iust soule, or the poore humble penitent, perceiues death to creepe

vpon her, she lifts vp her lōge  
 deiected heade with ioy,  
 because her redemption is  
 euen at hand. She had vsed  
 her best endeouours, mourn-  
 fully to purge her sinnes in  
 the blood of the lambe who  
 was slaughtered for vs, and  
 thence she cōceiues an hum-  
 ble confidence to meete with  
 mercy, and to be ioyfully ad-  
 mitted in, to that celestially  
 mariage of his. In fine, she  
 eyes death as the immediate  
 obiekt of her ioy; since it alone  
 has power to deliuer her out  
 of her loathed prison of flesh;  
 and to deliuer her vp into the  
 deare hands, and diuine im-  
 braces of her dearest spouse  
 whom she loues alone.

AFFECTION and RESOLV.  
 Sitt downe seriously, my

soule, and count to what a  
 high degree of consolation it  
 will then amounte, to heare  
 those heauenly inuitations of  
 the heauenly spouse saying:  
*come, come, my spouse thou shalt  
 be Crowned. Crowned, I say,  
 with that crowne of iustice  
 which is layd vp for, and by a  
 iuste Iudge shall be rendered,  
 to them that loue his coming.*  
 The shewes of repentāt tear-  
 res, are now blowen ouer: the  
 sharpe winter of temptations,  
 tribulations, vexations, and  
 crosses, which we willingly  
 endured for the loue of God,  
 are quite gone: *ryse vp my  
 friend and come.* O what ex-  
 cesse of deare delight, shall  
 that happie soule inioye at  
 that houre

THE FIRST MEDITAT,  
FOR THE FIFTH DAY.

*of Iudgment.*

THE FIRST POINTE.

**C**Onsider that dye wee  
must ; that is, this soe  
much neglected soule of ours,  
must be turned out of the  
body, which was pampered,  
caressed, & too carefully  
looked to by vs, & presently  
after death, Iudgment (saith  
the great Apostle) we must all  
of vs be brought, and be  
made manifest before Christs  
Tribunall, that euery one  
beare away accordinge to his  
woorks. We haue left the  
world vnwillingly while wil-

lingly the world leaues vs;  
 the dearest freind that euer  
 we had will not goe alonge  
 with our abandoned soule,  
 nor euen permitt the body  
 which they loued, to ly foure  
 and twentie houres in the  
 Roome with them. They that  
 offended with vs, will not an-  
 swer for vs, but leaue vs alas, to  
 answer all alone.

AFFECTION and RESOL.  
 Aye me: vppon what is it that  
 we fixe our hopes? is't vppon  
 our selues; bus alas these  
 muddie walls fall, & the im-  
 mortall inhabitant is turned  
 out, Vppon the freinds that  
 we haue purchased by sinne,  
 or other wise! but they haue  
 left vs, our body is throwne  
 into the earth, & our poore  
 soule is left alone to be iud-  
 ged.

ged. Ah how much better were it saith S. Augustine, to chuse him for our freind, aboue all our freinds, vvho vvhen all forsake vs vvill be sure to make good his trust, at the day of our death, vvho vvhen all departe from vs, vvill not leaue vs, but vvill defend vs, & conduct vs by a countrie vvhere vve haue yet noe acquaintance. Thou art my Iesu & noe other, be thou therefore my choyce in tyme & in eternity.

## THE II. POINTS.

Cōsider in what a dauntinge anxiety, & dreadfull expectation the poore soule must needs be, findinge herselfe all alone, to be sentenced by a Iudge who is all knowinge: all things lyinge open, &

H

naked before his Eyes. All powerfull, for who resists his will? all holy, & souerainly hates Sinne. *Iustice it selfe* which can neither be corrupted by bribes, nor moued by prayes. And to behold, *this knowvledge; this pouuer; this sanctitie; this iustice;* armed with implacable *vvroth*, and inflexible *Zeale* against the sinner!

AFFECTION and RESOL. Alas and woe, my soule, whither shall we run for shelter? To his *mercy*? but her tyme is past, she leaues the place to iustice. To his *sanctitie*? But our finnes are quite opposite to the holynesse of that thrice Holy. To his *Iustice*? But alas our iniquitie stopps our mouthes. Shall we call vpon

the mountaines and rockes  
to hide vs? But his power is a  
hammer bruising the rockes  
in sunder; his knowledge pe-  
netrates the mountaines; and  
*his Zeale and furie spares none.*  
Such certainly, my soule, and  
infinitely more dreadfull then  
we can imagine it, will that  
dismale day be found. How-  
beit, we are yet in a tyme of  
mercy, we can yet safely flye  
from Christ to Christ; from  
his iustice to his mercy; from  
his power to his impotencie,  
in his cradle &c. From the  
zeale and wroth of Maiestie;  
to the sweetnesse and myld-  
nesse of the Lambe, who  
comes to take away the sinnes  
of the world. Finally we haue  
yet the meanes to hide our  
selues in the holes of the

the faucing rocke, and to faue  
our felues.

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THE II. MEDITATION  
FOR THE SAME DAY.

*of Hell.*

THE FIRST P O I N T E.

**C**Onsider that as mercy  
& iustice are equall in  
God, or euen God himselfe;  
foe, by the law of contraries,  
they will be followed with  
equall effects. If God out of  
his mercy then, haue posses-  
sed the blessed of the collec-  
tion of all good thinges,  
vnder his heauenly raigne;  
which is beatitude: he will  
throw the accursed into the  
possession of a collection of

all euill, vnder the tyranie  
of the Diuell, which is dam-  
nation. Let vs therefore ima-  
gine all that we are able of  
horror, of hope turned vnto  
dispaire; of the loue of God,  
and all we euer had deare, into  
hatred, & detestation: let vs  
add wormes, which neuer dye,  
weepinge, wailing, gnashinge  
of teeth, brimstone, and flouds  
of fire, & yet we must con-  
clude, that it is not that which  
the damned suffer, which will  
indeede, bee that, which nei-  
ther eye hath seene, nor eare  
hath heard, nor hath entered  
into the hart of man.

#### AFFECTION & RESOLVT.

Ay me my soule, into what a  
vast sea of misery, disaster, &  
dispaire, doth sinne cast  
downe poore man? we ima-

gine all that euer we can of  
 terrour , of horroure , & tor-  
 ment ; of imortall wormes ;  
 fire & brimstone , & yet we  
 fall short. We adde the col-  
 lection of all euills , & yet we  
 cannot reach to it. What is  
 it alas ? what is it , that lulles  
 vs asleepe , & makes vs sense-  
 lesse , of things soe sensible ?  
 O that we could descend into  
 Hell aliue , & consider , who  
 amongst vs , were able to liue  
 in the midst of deuouringe  
 flames ? And yet into such is  
 the sinner throwne by the  
 doome of eternall Truth: *Goe  
 you accursed into eternall fire.*

## THE II. POINTE.

Consider yet more particu-  
 larly , that as the accursed had  
 misused all that God had

giuen them for his seruice, to offend him; as body, soule, & senses, soe shall they all meete with their feuerall tortures. The body & soule, become fewell for deuouringe flames. All the senses are replenished with objects of horreur: the eys are full of dreedfull & gastly Ghosts: the ears of howlinges, roareings, execrable maledictions, & blasphemies: the smell of the stinkinge odours issuinge from the bodyes of the damned: the taste is gluttred with what can be imagined most bitter, & abominably loathsome. Finally, the sense of touchinge meets with nothings but fouds of tormentinge flames.

AFFECTION & RESOLVT.  
O horreur, consternation, &

H iij

despaire? O lamentation of lamentations , & woe , woe, woe? woe to the corruptible body which waighed downe the poore soule? woe to the soule that quickened that fleshly lumpe , & gaue way to its badd inclinations. Woe to the eys & cares which lay open to vanities, & franticke madnesse , & conueyed poyson into the harte. Woe to all the rest of the senses & members, which conspired to the seducinge of the soule, & to bringe it, & themselves , to lye tormented in this flame.

## THE II. POINT.

Consider that if the miserable state of the damned be most vnhappie by the continuall presence of the whole

collection of all euill: What  
 an infinite addition is made,  
 to it by the priuation of all  
 good, and that for an eterni-  
 tie? To be for an Eternitie, se-  
 parated from all the blessed,  
 were they neuer soe deare  
 vnto vs, while they liued with  
 vs? for an eternitie to be de-  
 priued of the peerelesse beau-  
 tie of the Queene of Heauen,  
 & the societie of all the Qui-  
 res of Angells! For an eterni-  
 tie to be exiled from the glo-  
 rious face of God, which is  
 man & Angells essential bea-  
 titude; & to detest, curse, &  
 blasphemee it for euer? Neuer  
 to haue one moment of ease;  
 consolation or rest, or euen  
 the least hope of any for all  
 eternitie!

AFFECTION and RESOL.

H v

O God of mercy, now turned  
 the Lord of reuenge, what  
 hart hath assurance ennough,  
 not to endure, but euen to be-  
 holde this calamitous condi-  
 tion of the damned? ouer-  
 whelmed with all sortes of  
 torments; remoued from all  
 hopes, or euen desires of com-  
 fort: not for some millions of  
 millions of yeares, but for an  
 eternitie! O eternitie! eter-  
 nitie! how longe thou art!  
 Noe number of yeares are  
 able to expresse thee; the  
 sands of the sea cannot equa-  
 lise thee; after all, thou still  
 remainest what thou art, *Eter-  
 nitie*. Ah my soule let vs vse a  
 timely preuention, & not  
 make our selues away to eter-  
 nall' torments for light &  
 short delightes (such or such

&c. ) nor yet for the auoy-  
dinge of , such or such smale  
crosses, afflictions, or tempo-  
rall losses. Let vs couragiously  
plucke out the Eye, and cutt  
of the hand, which scandali-  
ses, & hazards our eternall  
losse : & conclude with holy  
S. Augustine : *Let me here be  
burnt, let me here be cutt in  
peeces. soe that I may not perish  
eternally.*

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## THE FIRST MEDITAT.

FOR THE SIXTH DAY.

*Of Heauen.*

THE FIRST POINTE.

**C**ONSIDER what this King-  
dome is, which is pre-  
pared for the Blessed and

H vj

which they are called to possesse (*come possesse the Kingdome prepared for you*) and this, at least, we shall finde, that whateuer this possession may be, it is greater then we haue any capacitie to comprehend. Let vs looke vpon all the beauties, and magnificencies that euer our eyes beheld, and they are not it. Lets make reflection of all that euer we haue heard, of honours, riches, pleasures, and all of them are not it. Let vs by helpe of imagination, put all together that we haue either seene or heard; and euen adde to them millions of millions more, and yet we are not arriued at it. Noe, for S. Paule assures vs: *that neither eye hath seene, nor eare hath*

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*heard, nor hath it entred into the  
mynde of man, vvhat God hath  
prepared for those that loue him.*

AFFECTION and RESOL.

O my most bountifull Lord  
and Master. Hath thy good-  
nesse made me capable of a  
Kingdome, which thy wis-  
dome hath not inabled me at  
present to comprehend! O  
too too happie we, could we  
truly vnderstand our owne  
happinesse! But ô more then  
most ynhappy we, if we  
permitt sinne to robbe vs of  
it; or that we otherwise make  
it a way for a messe of potage;  
or the bitter Mandragores of  
mixt moments of painefull  
pleasures: for such inconfi-  
derable toyes ( I meane ) as  
are daylie obiects to meanest  
eyes, and fill euery care. Nay

euē for the greatest thinges  
our hartes can conceiue, since  
in a smale tyme they vanish  
away like dreames, and leaue  
nothings in our hands. Alas!  
were it not a strange miserie,  
and madnesse, to make away  
such inconceiuable permanēt  
possessions, for such knowne  
transitorie toyes?

## THE II. POINTE.

*What heauen is.*

Consider, againe, what this  
Kingdome, or possession pre-  
pared for vs may be; and we  
finde it is a state of life per-  
fectly accomplished with the  
whole collection of all good  
thinges. Not a passage, but  
*a state*, a permanencie, without  
change, without end, without

irkesommeſſe. *Perfectly accom-  
plished* : not by halues, and  
peece-meales. *With the whole  
collection of all good thinges.*  
Not with a few, as here below,  
and thoſe, good and ill; paines  
and pleaſures mixt together,  
but with the whole collection  
of all good thinges : ſo that  
what euer we deſire, ſhall be  
preſent : and all thar we deſire  
not ſhall be abſent eternally.

#### AFFECTION and RESOL.

We haue Gods word for it,  
my ſoule, and it cannot fayle  
vs, that he will ſhew vs *all  
good*; that is, all that is aduan-  
tagious, gaynefull, and rich, in  
ſteede of the tranſitorie riches  
of this world : all that is be-  
ſeeming, honorable, and illu-  
ſtrious ; in lieu of the vaine  
and vadinge honours here be-

lowe: all that conteynes in it  
 selfe any cause of ioy, and  
 iubilie, and and all that is  
 deare and delightfull (to witt,  
 that ineffable, vnmeasurable,  
 eternall waight of glorie, ac-  
 cording to S. Paule) in place  
 of those short, light, deluding,  
 and euen painefull pleasures  
 (as Salomon and S. Augustine  
 experienced them) for which  
 poore man looses himselfe.  
 Thus, my soule, doth faith  
 assure vs: let not then follie  
 perswade vs the contrarie.



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THE II. MEDITATION  
FOR THE 6. DAY.

*Of Heaven againe.*

THE FIRST POINTE.

Consider, the kingdome prepared for vs, is Beatitude : *come ô you blessed :* and Beatitude is noe other thinge, then to know what is best, and to inioy the same. And wheras none but God himselfe is our *summum bonum*, or *optimum*, our *cheife good*, or our *best* : it followes, that God himselfe, the father, sonne, and holy Ghost, is our Beatitude, or the Kingdome prepared for vs: accordinge to that : *I my selfe will be thy exceeding greate*

*revuarde.* Him we shall see face to face, and in that sight our vnderstanding meets with all *truth*: him we shall see, and in seeing him, our will meetes with all *good*. Hence the vnderstanding hauing noe more to seeke, and the will noe more to loue, they fall, as it were, into a blessed necessitie, of truly seeing what they loue, and louing what they see for all eternitie.

AFFECTION and RESOL. Forgett not then, ô man, thy dignitie! By Gods mercy, and the merits of Christ, thou art made the sonne of God, coheire with Christ, to share in his heauenly inheritance, to possesse the same Kingdome with him: that is, to knowe the *prime truth*, and loue the

*chiefe good* for euer and euer. Let not then the fables, fictions and vaine lyes of the world, take vp thyne vnderstandinge made to knowe so great and diuine a *Truth*: nor the vaine loue of creatures ingage thy will, made to loue so souueraigne à *Good*. But crye incessantly here belowe with holy S. Augustine: *Let me knowv thee, ô Lord, and knowv my selfe; and let me loue thee as much as I desire, and as much as I ought*. Thus, my soule, may we in some measure, while we liue amidst our miseries, begin, before hand, to possesse our Beatitude, which consists in *knowving*, *louing*, and *inioying* our chiefe *Good*, which is God himselfe.

## THE II. POINTE.

*How Heauen is to be purchased.*

Consider out of the Gospell, that *the Kingdome of heauen suffers violence; and the violent beare it away.* Yes, but we must learne of S. Ambrose how we are to make this violence. We are to assault it, not with swords, with clubbe, or stone; but with myldnesse, with good workes, with chastitie. These are the armes which our faith makes vse of, in that onsett. But yet to make a righth vse therof, we must first of all, make force against our owne flesh and bloud, that so gayning dominion ouer our selues, we may imploye all our abilities to force Heauen, as it were, out

of the stronge hands of the Almightye. We are not to hope, saith S. Gregorie, to come to great honours, but by great labours and paines. We must mortifie our members, and all the mutinous people of our hartes, our vnrulie passions, and badd inclinations. So did all the saintes of God scale and winne his Kingdome. So did that greate Doctor of the Gentiles beare it away: *I chastise my body and bringe it into seruitude.* So did the sainte of saintes enter into his owne Kingdome. He suffered and so entred into his owne Kingdome.

AFFECTION and RESOL.  
Let vs not hope, my soule, that we who are but younger, and adoptiue children, should

find any other safe way to  
 heauen, then that which the  
 naturall sonne of God, and  
 all his saintes, were to passe:  
 That is, through tribulations,  
 contumelies, and contempts.  
*If we suffer with him we shall  
 raigne with him.* Noe, noe,  
 the pure wheate reserued for  
 the heauenly granaries must  
 be winnowed: the gold found  
 worthy to haue course in that  
 celestially Kingdome, must  
 passe through the hottest fires.  
 Sweete S. Augustine putts it  
 at the lowest rate; that euer it  
 can be expected: and yet ac-  
 cording to him it will cost vs  
 noe lesse then all we are. *The  
 Kingdome of heauen, saith that  
 excellent Sainte, is worth as  
 much as thou art: giue thy selfe  
 and thou shalt haue it.* Doe not

stand barganing , my soule,  
and grudging at the price.  
The naturall sonne of God,  
purchaced it at noe lesse a  
rate for himselfe, and thee.

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## THE FIRST MEDITAT.

FOR THE 7. DAY.

*A serious reflection to be made,  
as vvell of Gods gracious  
gifts bestowved vpon vs: as  
minaces pronounced against  
vs.*

### THE FIRST POINTE.

Consider ( by way of a  
serious reflection of all  
the former Meditations) that  
since God hath bene so gra-  
cious to vs, and we so vngrate-  
full to him , as greatly and

frequently to haue offended  
 his diuine Maiestie. Since he  
 so souuerainly hates sinne  
 wher-of we stand guiltie. Since  
 death is so vncertaine: iudge-  
 ment so dreadfull. Hell so  
 intolerable; and the ioyes of  
 Heauen prepared for vs, so  
 ineffably great; consider, I  
 say, what a necessitie is put  
 vpon vs (if our hartes be tou-  
 ched, either with dreade of  
 vnspeakable torments, or  
 loue of Beatitude.) To make  
 a good vse of the tyme, which  
 by Gods mercy, we yet haue,  
 to redeeme tyme lost: to make  
 hay whyle the sunne shines:  
 and to treasure vp the ce-  
 lestiall Manna before the  
 sunne sett.

AFFECTION and RESOLV.  
 Noe my soule, we will dare

noe

noe longer to be so audaciously  
 aduenterous as to trifle out  
 pretious tyme with cold *cras  
 crasses*. But euen at this verie  
 moment I will strue to con-  
 clude an eternall peace with  
 God. It is dreadfull to come  
 too late; to heare, verily verily  
 I know you not, and to finde  
 the dore shutt. My conuerfa-  
 tion therfor shall henceforth  
 be in heauen, and heauenly  
 thinges. I will descende into  
 Hell aliue, to obserue the hor-  
 ride torments of that gastly  
 denne. I will expect death  
 at all houres, since none  
 knowes the houre indeede  
 in which it may surpriseme. I  
 will iudge my selfe without  
 flatterie, that I may not be  
 more rigourously iudged. I  
 will endeuour in earnest and

with my whole harte to hate sinne, which God so souerainely hates. And the residue of my life shall be spent, that by true and hartie pennance (the onely true refuge after sinne) I may take reuenge of my selfe; according to S. Paule, for hauing offended, so gracious a Benefactor, and so dreadfull a Maiestie.

### THE SECONDE POINTE.

*How we are to returne to God  
by pennance according to  
S. Augustine.*

Consider that the way to returne to God by pennance prescribed by S. Augustine, is: First (as to the tyme) to returne *speedily*, and without all delay: because he who pro-

mised pardon to the repen-  
 tant sinner; promised noe cer-  
 taine tyme for him to repent  
 in, but willed him not to delay  
 his conuersion. Secondly, (as  
 to the manner) mournfully  
 and with confusion. Euery  
 one ought to lament ouer  
 himselfe, as ouer a deade  
 corps: and expresse huge  
 grones vpon his deade soule.  
 Thirdly, in qualitic of Iudge:  
 Mounte into the Tribunall  
 of your owne harte, proue  
 your owne Iudge, and exer-  
 cise iustice vpon your selfe.  
 And in the first place, take  
 your selfe from behind you,  
 where you endeouored to  
 hide your faults, and not to  
 be seene, and stand araigned  
 before your selfe. Let feare  
 torture you, till a true confes-

tion burst out from an humbled harte : and say to God: *I acknowledge myne iniquitie, and my sinnes are continually before myne eyes.*

**AFFECTION. and RESOLVT.**  
 My soule, hauing thus, speedily, mournefully, and with the iustice and rigour of an vnpartiall Iudge, discusset our selues, let vs, presently, humbly, and confidently haue recourse to God for the rest. We haue an unhappie power in our selues to commit sinne. *Thy perdition is from thy selfe, ô Israel :* but our saluation is from God alone. To his mercy therfor, which is aboue all his workes, let vs betake our selues, saying in the bitternesse of our harte : Grant mercy ô Lord to that miserable

wretch, whom thou so longe  
 sparedst in his crymes. O im-  
 mense pietie, take compassion  
 vpon a confessing eryminall.  
 O publike mercy, looke vpon  
 him with the eye of pitie who  
 hath proued cruell against his  
 owne soule, ah. I should  
 apprehend my case, in a man-  
 ner, desparate, did I not  
 bewaile it in the sight of an  
 infinite goodnesse; and con-  
 ceiu my wounds incurable,  
 had I not recourse to an all-  
 souueraigne Physition. Let  
 me perceiue the effects of thy  
 myldnesse, hauing so longe  
 mercifully suspended the  
 sword of reuenge, and let the  
 multitudes of my miseries, be  
 drunke vp in the multitudes  
 of thy drainelesse mercyes.

## THE II. MEDITATION FOR THE SAME DAY.

*How we are to returne to God  
by the example of the Pro-  
digall child.*

### THE FIRST POINTE.

**C**Onsider that the poore  
prodigall hauing consu-  
med all his substance , and  
rysing ( by Gods preuenting  
grace ) out of the sleepe of  
sinne where he had longe  
layd , he said in himselfe:  
*how many hyrelings are there  
in my fathers house , who haue  
bread in aboundance , while I  
lye staruing here with hunger?  
I will therfor goe to my father,  
and say vnto him, Father I haue*

*offended against heauen, and  
against thee: nor am I vvorthy  
to be called thy sonne: treat me  
onely as one of thy hyrelings.*

This was all the rhetoricke he  
vsed: to witt a true acknow-  
ledgment of his owne miserie  
and offences: and the plentie  
which was found in his fathers  
house. And so tooke a pious  
resolution, with the harte of  
a contrite, and humbled  
child, to returne to a gracious  
father, and confesse his fault,  
willing for his punishment, to  
loose the title of a sonne, for  
that of a poore hirelinge.

AFFECTION and RESOL.

Thus it is, my soule, that we  
ought to enter into our selues,  
by comparing the honour  
and plentie which we in-  
ioyed in our fathers house,

where a quiete conscience,  
 heauenly comforts, benedic-  
 tiōs and graces doe abounde;  
 with the disasters, disgrace,  
 and abandonments which ex-  
 perience made vs find and  
 feel, when like fugitiues we  
 wandred abroad, and were  
 reduced at length, to that ex-  
 cesse of miserie, as to feede  
 with swine. Thus it is that we  
 are to returne home againe,  
 by an humble confession of  
 our faults to God, and his Mi-  
 nisters: hartily acknowled-  
 ging that we are noe longer  
 worthy of that noble Title of  
 domestikes of God, sonns of  
 God, coheires, and spouses of  
 Christ, but onely of poore  
 hirelings, which we willingly  
 imbrace. Thus doe my soule,  
 and we shall infallibly be

receiued into the open bo-  
some of a tender father, whose  
bowells are more prone to  
mercy, then our miserable  
harts readie to craue it as we  
ought.

## THE II. POINTE.

*How we are to returne to  
God, by the example of B.*

*Marie Magdalene.*

Consider that that mirour  
of true penitents returned to  
God in the best manner ima-  
ginable, that is, with humilitie  
and loue mixed with teares,  
&c. *Vt cognouit*, saith the  
Euangelist, as soone as she  
knew that Iesus was sett  
downe, to table in the Phari-  
sies house &c. she entred with  
a pious impudence, where she

was not invited and placed  
 her selfe, behind him at his  
 feete, she began to water his  
 feete with teares, and wiped  
 them with the haire of her  
 heade, and kissed them &c.  
 She delayed not; to witt, *the*  
*grace of the holie Ghost knowes*  
*noe sluggish delay.* She blushed  
 not; because the confusion  
 which she felt within, per-  
 swaded her, that outward  
 shame was not to be valued.  
 She spoke not, where she  
 knew that the language of a  
 contrite harte was better  
 heard, and her teares, the  
 while, more effectually spoke  
 her errand. So that she  
 wrought her wrothfull Iudge,  
 to turne her pious Aduocate,  
 and to pronounce a fauoura-  
 ble sentence for her. *Thy*

*sinns are forgiven thee.*

AFFECTION and RESOLV.

These indeede, my soule, are the blisſed diſpoſitions, which leade vs to a perfect recõcilement with God. But alas! who is ſo impertinently proude as to preſume to haue them without his giſte who commands them, aſſuring vs by S. Iohn, *that without him, we can doe nothinge* Say there-for; giue ô Lord, I humbly beſeech thee, what thou commandest, *that I may loue thee, as much as I deſire, and as much as dutie obliges me to.* Giue humilitie, that inſeparable companion of Charitie, and ſure Guardienn of virginittie. Giue, finally fountaines of teares, that day and night I may bewaile my offences:

I vj

giue them, I say, because without thee we are able to doe nothing. Noe: for if with B. Magdalene we come to Christ, it is because his heavenly Father drawes vs. If the deepe inwarde sense of our crymes make vs insensible (with her) of all outward confusion which they bring with them; it is *the sorrow which is accordinge to God*, and from God, that workes it in our hartes. If we washe his feete with teares; it is God who powres downe that heavenly dewe. If we loue him, it is because he loued vs first. And yet, (ô ineffable goodnesse and benignitie!) by these his owne gifts he drawes vs to him, and then crownes the same by his free pardon,

saying: *thy sinns are forgiven thee.*

*A Prayer.*

Grant, ô Lord, we beseech thee, that the worke of thy mercy may direct our hartes; because with out thee; we are not able to please thee, *per Christum Dominum nostrum.* Amen.

*Other Prayers.*

O almightie and eternall Father, daigne, by the merits of the life and passion of thy onely beloued sonne, deeply to imprinte in our hartes, true sorrow to haue offended thee, meerely out of the motiues of loue: for alas, if we auoyde sinne onely out of feare of Hell fire, we feare not to offende, but to burne: nor are we iustified therby, since *it is*

*not feare of punishment, but loue  
of iustice; vvhich makes vs iust  
in thy sight, ô Lord.*

Grant me also, deare Lord, a  
perfect detestation of sinne,  
and a firme resolution to  
auoyde it here-after (especial-  
ly in such and such things  
which I am most subiect to,  
and stand most guiltie of in  
thy sight.) euen purely for  
thyne owne goodnesse sake,  
who art infinitely worthy of  
the loue of all thy creatures.

Grant me finally, a true  
contempt of the world, and a  
willing flight from it, and all  
its pompes and vanities (which  
are the diuels weapons to  
destroie vs) and therby faith-  
fully acquitt my selfe of the  
solemne promises made in my  
baptisme. Amen.

FINIS.



# A SPIRITVALL EXERCISE.

before profession.

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## THE FIRST MEDITAT.

*The Preparatorie prayer. Veni  
Creator. and Deus qui  
corda &c.*

## THE FIRST POINTE.

**C**ONSIDER that since  
now the yeare of  
your nouishippe, or  
tryall, is come to an  
end; and that by Gods spe-  
ciall grace and assistance, (to  
his honour and glorie, and the

good of your soule) you haue  
 conceiued a generous resolu-  
 tion, to sett vpon the building  
 of the Euangelicall Towre,  
 you are highly concerned  
 maturely to examine how it is  
 to be done. Nor can you pro-  
 ceede more securely then by  
 taking it from the mouth of  
 "Prime Truth, *saying* : which  
 "of you mynding to build a  
 "tower, doth not first sitt  
 "downe and reckon the char-  
 "ges that are necessaire whe-  
 "ther he haue to finish it, least  
 "that after he hath layd the  
 "foundation, and is not able  
 "to finish it, all that see it  
 "begin to mocke him, *saying* :  
 "this man began to build, and  
 "he could not finish it. You  
 ought therfor to consider the  
 strength of your body : the

bent of your mynde ; the  
 motiues which brought you  
 hither : that so you may dis-  
 couer, whether your body be  
 not in truth too infirme : your  
 mynd too weake and waue-  
 ring : your motiues too light,  
 and incōsiderate ; out of some  
 disgust, rather then a disinter-  
 rested choyce : out of confi-  
 dence of your owne abilitie  
 and strength rather then Gods  
 inspirations and dependance  
 of his grace.

**AFFECTION.** Let this be  
 done, my soule , in sinceritie  
 and truth ; with grauitie and  
 care ; still taking your coun-  
 sels with God, and from God.  
 It is not a childs play you are  
 going about but the worke of  
 a perfect man. Your choyce is  
 not for a day, but for life. The

consequence of it not for a  
 tearme of some fewe yeares,  
 but for eternitie, eternitie, my  
 soule. In thinges, in a manner,  
 indifferent, the choyce is in-  
 different. In such things of  
 smale importance, it litle im-  
 portes whether this, or that be  
 done: so either of them be  
 done to Gods glorie, God is  
 pleased, and we merite. If we  
 should stand a waighing Dou-  
 bles, saith B. Sales, trading  
 would proue too troublesome,  
 Marrie, goes on the same,  
 the choyce of ones vocation:  
 the proposition of a matter of  
 great consequence: a worke  
 of much difficultie &c. de-  
 ferue a serious ponderation,  
 that Gods will (which is our  
 dutie happinesse and perfec-  
 tion) may be discerned therein.

And let our firme resolutions  
be made accordingly.

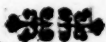
## THE II. POINTE.

Consider with what it is that  
this Euangelicall Towre, or  
spirituall building ought to  
be built, and S. Augustine  
will teach you, *that it is to be  
done wvith noe other treasure,  
then the forsaking of all, and  
following of Christ*, which he  
takes from Truth it selfe,  
saying: *Euery one of you that  
doth not renounce all that he  
hath can not be my Disciple.* And  
the same Truth expresses  
what he meanes by renounceing  
of all, in these words; *If any  
man come to me, and hateth not  
his Father and mother, and  
wvife, and children, and bre-  
thren and sisters, yea and his*

*or vne life besides, he cannot be  
my Disciple.*

AFFECTION. This, my soule,  
is the condition of the obli-  
gation into which we are to  
enter, for the building of this  
spirituall Towre. This must  
be performed by vs, and euen  
by all Christians in generall  
(at least in preparation of  
mynde) or els in vaine doe we  
pretend to be the Disciples,  
or seruants of Christ. Giue  
all, and gayne all. At any lesse  
coste, this spirituall Towre  
will not be finished: at any  
lesse rate the Euangelicall  
pearle will not be purchaced.  
Vnlesse all this be performed,  
saith Christ himselfe, *You  
cannot be my Disciples*: you  
cannot be true Religious, and  
true followers of Christ. Vn-

lesse this generous resolution  
 be absolutley vndertaken: let  
 our designe be absolutly for-  
 saken. To serue God by  
 halues, will proue vnprospe-  
 rous tovs, God desires the hart  
 which was made by himselfe,  
 and for himselfe, and he will  
 haue it whole. The virgines  
 whole thoughtes, and sollici-  
 tudes ought to be imployed  
 upon the thinges which per-  
 taine to our Lord: that she may  
 be holy both in body and in  
 spirit. Remember that it was  
 S. Paule who said it.



## THE II. MEDITATION FOR THE FIRST DAY.

*Of the solide and sure foundation  
of this spirituall building.*

### THE FIRST POINTE.

**C**onsider what foundation  
ought to be layd to sup-  
porte this waightie, and most  
important building; and your  
holy Father will tell you  
again, that it ought to be  
noe other then humilitie.  
Doe you, saith he, pretende  
to erecte a fabrike of a huge  
highth? Thinke first of the  
foundation, humilitie. And  
by how much higher we in-  
tend to rayse the building,  
and to charge more waight

upon it, by so much deeper  
 we must digge the foundation.  
 Now, vnto what a vaste highth  
 is the toppe of our Euan-  
 gelliall Towre to reach? Cer-  
 tes euen into the sight of  
 God, that great God, that im-  
 mense and dreadfull Ma-  
 iestic. How vastly deepe then  
 ought our foundation to be  
 digged?

**AFFECTION and RESOL.**  
 Yes my soule: it is euen into  
 the sight of this dreadfull  
 Maiestie, that we intend that  
 the toppe of our Towre  
 should reach. That maiestie,  
 which the Angells prayse,  
 the Dominations adore, the  
 Powers tremble at; the Che-  
 rubins and Seraphins with  
 dreade singe to. *Holy, Holy,*  
*Holy*, for euer. Let vs not

hazard so hugely important a  
 peece vpon vnfound ground-  
 workes which will proue at  
 length but ruines. Nay, con-  
 trarily, let vs digge quite  
 through, this loose earth of  
 which we are made, *exinanite*  
*exinanite usque ad fundamen-*  
*tum in ea.* Let vs neuer leaue  
 digging till we meete with our  
 owne nothinge; till we knowe  
 it certainly; till we confesse it  
 ingenuously: that, is our safest  
 ground to build vpon. where  
 we may iustly hope that God  
 will put a hand too, and rayse  
 the worke; since his custome  
 is, to trade vpon nothinge and  
 to worke wonders vpon it. Alas  
 my soule, may we be so truly  
 nothing in our owne eyes,  
*that he who is potent, may*  
*looke vpon our abiectnesse,*  
 and

and doe great things in vs.

## THE II. POINTE.

What this foundation (humilitie) is.

Consider what humilitie truly is; and you will receive from your holy Father, that it is a voluntarie stooping, or lowering of the mynde, out of a serious consideration of what our almightie maker is, and what we are in relation to him. Or againe, humilitie is a vertue, whereby a man waxeth vile in his owne sight, by the true Knowledge he hath of his owne miserie. Or els from S. Bernard: Humilitie is veritie; that is the truth of what God is, and what is man; which being well knowne and pon-

dered, it is impossible but that our hartes should bowe downe to the verie ground, and keepe vs there with our mouthes in the dust wherof we were made.

**AFFECTION and RESOLV.**

Now, my soule, if humilitie be nothings els but a stooping of the harte vpon the knowledge we haue, of what God is, and what we are, let our consideration be continually fixed vpon those two thinges, as the sure, solide, and true ground therof; saying with the humble S. Francis. O my God, Who art thou, and who am I? Who art thou, but an immense, inaccessible, ineffable, incomprehensible Maiestie? And who am I, but a miserable,

inconsiderable, contemptible  
 abisse of miserie? Who art  
 thou, but an infinite rich  
 Master, who canst neede no-  
 thinge that is myne? And who  
 am I, but a poore, needie,  
 beggarly seruant, who am  
 contrayned to begge breade  
 at thy dore euery day? Who  
 art thou, but à permanent,  
 independant, eternall essence  
 or being? And who am I, as  
 the scriptures teach, but a  
*vapor, a morning dewe, a drea-*  
*me, a fantome, a fading flower,*  
*a pure vanitie, a blast of vvinde,*  
*a shadowe, in a word, a thinge,*  
 which neither hath any  
 other thinge, more miserably  
 poore, or more vainely proude  
 then it selfe. *Dust and ashes,*  
*then, why art thou proude?*

THE FIRST MEDITAT.  
FOR THE SECONDE DAY.

*Of vvhom vve ought to learne  
humilitie.*

THE FIRST POINT.

**C**ONSIDER of whom you  
ought to learne humili-  
tie, and S. Augustine will tell  
you, that he sends you not to  
publicans and harlots, who  
yet will be preferred before  
the proude person in the  
Kingdome of heauen, but  
to the Kinge of heauen him-  
selfe, who cryes out as it were  
in a publick auditorie of all  
mankinde: *come vnto me, and  
learne of me.* But tell me, I  
beseech thee, saith he, o thou

sonne of God, what must I  
 learne of thee, by coming to  
 thee? *that I am mylde, and  
 humble in harte.* Are then all  
 the treasures of wisdom and  
 knowledge which are hidd in  
 thee reduced to this, that we  
 must learne this of thee, as  
 some great matter of impor-  
 tance, *that thou art mylde and  
 humble in harte?* Is it so great  
 a thinge to become litle, that  
 vlesse we learne it of thee,  
 who art so great, we shall  
 neuer be able to learne it? Yes  
 truly, saith he, euen so it is: for  
 the peace and repose of the  
 soule can be noe otherwise  
 attained to, then by dissipa-  
 ting that vnrulie swelling,  
 which makes a man seeme  
 great in his owne eyes, while  
 he appeares vnfound in thynne.

o Lord.

K iij

## AFFECTION and RESOLVE.

We are here called to Christs schoole, my soule, to learne a lesson which the world was neuer acquainted with before. The great Rabbys of the Lawe looked ouer it, to finde the first places in the synagogue. The learned Phylosophers vnderstoode it not, and thence vanished in their owne wisdom. The great Potentates of the earth looked vpon it with scorne, and thence they *were throwne downe from their seates*. But the wisdom of heauen made himselfe the Master of it, and will haue vs to learne of him: not to create newe worlds; not to make visible and inuisible things; not to worke miracles, and raise the dead &c. which

we should haue iudged a  
 strange, since an impossible  
 commande, but this onely,  
 short, sweete and easie lesson;  
*myldnesse and humilitie of*  
*harte.* For alas, without it,  
 what would it profite vs to be  
 able to say, as some shall say  
 to God: did we not prophe-  
 cie in thy name? did we not  
 cast out Diuells? did we not  
 worke many wonders? What  
 would it profit vs, I say: since  
 we should onely heare with  
 them: *I knowv you not; be gone*  
*from me, o you vworkers of ini-*  
*quitie.*

## THE II. POINTE.

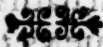
Consider that it is noe  
 wonder that the teaching of  
 humilitie, was one of his grea-  
 test sermons to all mankind in  
 earth, since, as it may seeme,

one of his wifdomes cheife  
 designs in coming downe  
 from heauen, was to teache  
 the sonnes of earth that ne-  
 cessarie way to heauen accor-  
 ding to that *none ascends but  
 he vwho descends*. To witt he  
 had seene one of the brightest  
 of his starrs with huge multi-  
 tudes of his accursed crue  
 rushe downe to Hell, by their  
 proude ambition of ascen-  
 ding: and therfor he would  
 teache the earth by descen-  
 ding to ascende about the  
 Heauens. They lost their  
 right to Heauen by aspiring  
 about their places, to more  
 then they were; and man was  
 to be taught to cure contra-  
 ries by contraries, and to re-  
 intitle himselfe to heauen, by  
 humbly staying in his place;

and by remayning what he was, by dwelling in his poore naked nothing; which alone (were it anything) he might properly tearme his owne.

AFFECTION and RESOL. If the verie brightest starrs fall from Heauen, where pride can gett noe safe footing; what ought we poore wormes to doe in earth but feare, and keepe our selues within the compasse of what we are? If they fell to Hell by aspiringe to be like to the highest; let our firme resolutiō and whole strife be, to ascende to heauē, by affecting to be equall to, or euen lesse then the lowest: since Thruth hath said it, nor can he deceiue vs: *that he vwho exaltes himselfe shall be humbled, and he that humbleth him-*

*selfe shall be exalted.* Nay, my  
 soule, since the same Truth  
 comes to teach vs this lesson  
 in his sacred passion, let vs not  
 proue so much contrarie to  
 his blessed designe, and our  
 owne aduantage, as not to en-  
 deavour to learne it, with the  
 whole strife of our hartes.  
 Howbeit, sith he is as well  
 the teacher, as giuer of it, let  
 vs often say with S. Augus-  
 tine : *thou commandest humi-  
 litie, ô Lord, giue vvhhat thou  
 commandest, and commande  
 vvhhat thou vuilt.*



## THE II. MEDITATION.

FOR THE 2. DAY.

### THE FIRST POINTE.

**C**Onsider that hence it was, that the diuine wisdom, or Word of God, which was in the beginning with God; nay, was God (and therfor could thinke it noe feault to be coequall, coeternall, consubstantiall with God the Father) exinanited, or powred himselfe out, and became flesh, *Et Verbum caro factum est*, taking vpon him the shape of a seruant. Earth is at a losse, vpon this abismall humiliation, litle kowing, as saith S. Augustine, what to say to it, or what conceipt to

make of it. Nay the heauenly powers stand amayfed, to see the kinge of Angells, become lesse then the Angells: yee iust like to one of vs ( in all thinges saue sinne ) nay one of vs indeede: *flesh of our flesh: bones of our bones*, poore man. Vnlesse we should yet say further, lesse then man: *Novissimus virorum*, the least and last of men: a vvorme and not a man, with the royall Prophete.

AFFECTION & RESOLVT.

Ah my poore soule; if the gracious inuitations, and mylde lessons of Wisdome cannot preuayle to plucke downe our proude harte; let at least the abismall example of our humanised God, the eternall Word made flesh

put before our eyes, dissipate,  
and cure that pernicious tu-  
mour. It is thy verie God that  
lyes humbled at thy feete my  
soule; it is diuinitie it selfe,  
which lyes, as it were, infirme  
before thee, that so thy swel-  
ling being worne downe, thou  
mightst deiect thy selfe, and  
caste thy selfe prostrate, vpon  
that great God, *Dens Deorum*,  
now, for thy example, become  
the last and least of men.

## THE II. POINTE.

Consider that if this hea-  
uenly designe, and resolution  
be truly admirable; farre, farre  
aboue the reach of men and  
Angells, and the execution  
of it, inestimably gracious, and  
euen rauishinge (as speaking  
more sweetnesse, and heauely

delightes to humane hartes,  
 then they are any way capable  
 to comprehend; so that they  
 doe not so much intice, as in-  
 force the said hartes to hu-  
 militie, if there be any sense  
 of man left in man) so the ad-  
 mirable circumstances which  
 accompaignie it, doe power-  
 fully preach the same lessons  
 to the eyes of the world. If  
 then it hath pleased him, to  
 build himselfe a cottage of  
 the same claye wherof he  
 made vs; he will also haue all  
 the rest suted to it. This most  
 humble, Loue, metamorfised  
 kinge, will haue an humble  
 mother *Queene*, a poore hand-  
 mayde of our Lord, An humble  
 putatiue father, *Ioseph a car-*  
*penter*. An humble Pallace, a  
 poore. *Rocke or caue*. An hum-

ble chaire of state, a *manger*.  
 Humble attendants, an *oxe*  
 and an *Asse*, with a few *ve sillie*  
*shephardes*: and after that, all  
 his life longe, poore, rude,  
*simple fishermen*.

### AFFECTION and RESOL.

What, my soule, will be euer  
 able to decrye pride, if this  
 doe not? And what will be  
 able to imprint humilitie  
 deepe in the verie bottomes  
 of our hartes, if this proue not  
 effectuell? His poore, abiect,  
 and despicable condition, in  
 the verie first steppe he made  
 into this world began to pu-  
 blish it: His lowlie, obscure,  
 and hidden life, all the tyme  
 of his infancie, declared it: in  
 his riper yeares he continually  
 preached it: the course of his  
 whole life, confirmed it: and

at his death, he signed it with  
 his pretious, bloude, *humbling*  
*himselfe to death, and the death*  
*of the crosse,* the most infamous  
 of all deathes. O my soule,  
 let vs then, being forced by  
 all these pressing, and euen  
 oppressing arguments, either  
 humble our selues to the  
 ground in all occasions of  
 humiliation; or at least, con-  
 fesse to our confusion, that  
 we are the most vnworthy,  
 and vsutable seruants, to a  
 diuine Master, who was in  
 all thinges so incomparably  
 humble.



# THE I. MEDITATION

FOR THE THIRD DAY.

*Of the Benefit of a religious  
vocation.*

## THE FIRST POINTE.

**C**Onsider that it seemed not enough to that Kinge of glorie, First to haue made you a reasonable creature, after his owne likenesse, and all the other creatures for your vse. 2. to haue regenerated you to a new and better life by the holy Sacrament of Baptisme. 3. to haue giuen you the knowledge of the Catholike faith, hauing culled you out of multitudes that daylie perish: but his

gracious beneuolence went yet further on with you, and by this holie vocation to Religion, called you to be his peculiar friend and seruant and Favourite, to haue a more neere and deare conuersation with him, and to make it your businesse in earth, to singe his prayses, and mercyes, as the Blessed shall doe for euer and euer in Heauen.

**AFFECTION and RESOLUTION**  
 O the infinite goodnesse of my deare Lord who goes still on, in my behalfe, heaping benefit vpon benefit, and fauours vpon fauours; yea fauours of singular preference, tender loue, and greatest assurance; towards the attayning of Beatitude, that can be mette with vpon this perilous

sea. Favours not granted to  
all, nay scarce to a few, among  
multitudes who daylie suffer  
shipwracke; while thy free  
grace, deare God, not my  
merits, hath guided my  
doubtfull navigation to a  
safe harbour. Where (witnesse  
S. Bernard who experienced  
the same) one liues more pure-  
ly, falls more rarely, riseth  
more quicklie, walkes more  
cautiously, receiues grace  
more frequently, reposeth  
more securely, dyes more  
confidently, and is rewarded  
more abundantly.

## THE II. POINTE.

*That this vocation leads to a  
certaine state.*

Consider that Gods good-

nesse, by meanes of this holie  
 vocation, leades you not to a  
 certaine indifferencie of ser-  
 uing him, or not seruing him,  
 at your owne pleasure and  
 election; but he bringes you  
 therby to a settled and perma-  
 nent state; wherein your body  
 is tyed to stabilitie in a cer-  
 taine place; and all your actions  
 are marked out, and limited  
 by Rule and constitutions;  
 and all these confirmed by  
 the three essentiall vowes of  
 Religion, Pouertie, chastitie  
 and obedience, according to *S.  
 Augustins Rule*. Which vowes  
 are noe other things then  
 sacred and solemne promises  
 freely, deliberatly, and with-  
 out constraint, made to  
 God in the face of the holy  
 Church, of thinges which are

better, as S. Thomas of Aquine teacheth.

# AFFECTION and RESOL.

This, my soule, was Gods singular goodnesse to vs, to winne our hartes by our owne free choyce, to renounce that dangerous libertie, which might happily haue proued our ruine, to imbrace the true libertie of the children of God, which is neuer so free, or euen truly free indeede, but vnder the seruitude of that most pious Kinge of glorie, according to that of S. Augustine; *Libertie is neuer greater then vnder a pious Kinge*, whom to serue, is indeede to raigne: and *happie is that blessed necessitie vvhich compells vs to the better*. Our false libertie then is turned

into a necessitie, but it is to be truly free: to haue nothing common with the world: not to be tortured with the greedie desire of vaine toyes: to haue noe commerce with wickednesse: to passe our tyme in innocencie. Our fortunes are noe more ours: noe, but they are gaynfully spent vpon the purchase of the riches of Heauen. The disposition of our body is not in our owne hands: true, but it is to imitate the Angells. The goods of our mynd, our verie will is at anothers dispose. Yes, but it is, that by wanting it for a tyme, we may inioy it for an eternitie.

## THE II. MEDITATION

FOR THE THIRD DAY.

*of the vovve of pouertie.*

### THE FIRST POINTE.

**C**ONSIDER that if humili-  
tie be the basis and fun-  
dation, which secures all that  
is built vpon it, pouertie must  
be at the charges to rayse the  
walls. But with what treasure  
will pouertie performe this  
worke? Marrie with noe  
other, as S. Augustine hath  
told vs, but with relinquish-  
ing of all we either haue or  
can hope for. So is the toppe  
and perfection of our spiri-  
tuall building to be attained  
to; as wisdome it selfe assures

vs, saying : if thou wilt be perfect, goe and sell all that thou hast, and giue it to the poore, and take vp thy crosse and come and follow me.

#### AFFECTION & RESOLVT.

O glorious and rich puer-  
tie, which alone art able to  
vndertake and accomplish so  
great a worke. The riches of a  
kingdome are scarcely suffi-  
cient to finish one princely  
Louure: and yet the puer-  
tie of one poore free giuing  
charite, is able to rayse a stately  
Towre reaching into the sight  
of God, and to possesse it  
-selfe of his kingdome. O  
gaynfull comerce! O diuine-  
ly-rich trading! Ingenious  
-puertie is able to improue  
her small talent, to an hun-  
dred-fold aduantage and to  
the

the sure possessiō of life everlasting. He sayes it, whom we dare not misbelceue : *every one that hath left house, or landes for my names sake, shall receiue an hundred fold, and shall possesse life everlasting.*

## THE II. POINT.

*That Euangelicall pouertie ought to be learnt of Christ.*

Consider that though diuers Phylosophers both pray-  
sed, and in some sort practised  
pouertie, as not reputing him  
worthy of God who did not  
contemne riches : yea and  
some among them qualified  
it *lata paupertas*, ioyfull po-  
uertie. Yet hardly should we  
either haue tasted the ioy of  
it, or haue put our selues to

the practise therof, had we not had a better Master to haue proposed it to vs by way of counsell; preached it to vs with a blissing vpon it; and practised it in his owne sacred person all his life longe: who being rich became poore to enrich vs by his owne pouertie. He was poore in his natiuitie; being borne in a poore caue or stable; wrapped vp in poore clothes; layd on a poore Locke of hay; lodged in a poore manger; accompanied with a poore oxe and asse. All the course of his life was spent in pouertie and want: neuer hauing any possession, noe not so much as a place to shroud his heade, and at his death he was stript naked vpon the crosse.

**AFFECTION. and RESOLVT.**  
 And yet, was he not eternall  
 prouidence, and foresawe all  
 this? Was he not eternall wis-  
 dome. and so could haue pre-  
 uented it all? Was he not  
 the riches of heauen, and our  
 God, who could stand in  
 want of nothing that is ours?  
 Conclude then my soule,  
 with much ioy and consol-  
 ation: either are we making a  
 good choyce of this poore  
 life we intende to leade; or  
 els the wisdom of heauen  
 may seeme to haue mist in his  
 choyce. But wisdom could  
 not deceiue, nor be deceiued:  
 reioyce then, my soule, to  
 haue made so sure, so happie,  
 so Christlike a choyce. And  
 let vs neuer cease to vse our  
 vtermost endeouours, to imi-

tate his extreame pouertie in his natiuitie, in his life, and at his death.

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THE FIRST MEDITAT.  
FOR THE 4. DAY.

*To vvhhat this vowe of pouertie  
doth absolutely binde vs.*

THE FIRST POINTE.

**C**Onsider that the pouertie to which you oblige your selfe, is accordinge to S. Augustins Rule. That is, not to mendicitie, not to penurie, or extreame want of necessaries in meate drinke or clothes &c. But to possesse what you possesse in common, according to that Apostolicall and primitiue Christian pro-

ceeding in the fourth of the Actes: *All thinges vvere common vnto them & neither vvas there any needie among them & and to euerie one vvas denided, according as every one had neede.* From these blessed first fruites of Christianitie, did your holy father, as himselfe declares, take the model of your life. So that, as you can haue nothing of your owne, nor euen the power to call it so: so on the other side, you haue right to your share in the comon distribution of the whole.

**AFFECTION and RESOL.**  
How happie are we, my soule, to haue fixed vpon so happie a proceeding; where we are neither to haue nor want riches: to witt we neither suffer

the danger of hauing them; not the incommodie of wanting them. Happie condition, which frees vs from the perill of riches, which makes the way of heauen almost impossible: and yet subiects vs not to the incommodie, of the want of them, wherby life becomes loathsome, and necessitie compells to vnworthy and base thinges. This golden meane, was certainly the production of the holy Ghost in those boylinge primitiue hartes, whence it was deriued downe to vs; and wherby we can ioyfully pronounce with the Apostle: *we haue nothings, and yet we possesse all thinges*, by the harmelesse vse which we are permitted to make of the.

## THE II. POINTE.

*What pouertie a true Religious  
ought indeede to ayme at.*

Consider that though the  
possessing of nothing in pro-  
per, or want of proprietie.  
be all that you canonically  
promise or are bound to; yet  
your aymes indeede, are the  
contempt of riches, and of  
the verie desire of them. It  
is not gold and siluer that the  
Apostle tearmes the roote  
of all euil, *but the inordinate  
coueting of them.* Nor are rich  
persons alone subiect to dan-  
ger, *but these also that couet to  
be riche, v. oho, saith he, fall into  
snares, and temptations.* The  
pouertie which our sauiour  
preacheth with a benedictiō

upon it, is spirituall pouertie, or pouertie of the d'isinterrest mynde which neither has them, nor cares for them, nor seekes the commodities and pleasures they bring with them, further then a meere necessarie liueiyhoode, as we see in our B. Sauours example, which is our patterne indeede.

**AFFECTION** and **RESOL.**  
 The actuall want of riches, my soule, and the banishing of those contentious words *myne and thyne*, is a good steppe to beatitude: since therby innumerable occasiōs of contentions and quarrells are cut off. Yet alas, that is not all that the spouses of Christ should ayme at who in their pouertie ought to

expresse the pouertie of Christ, who neither had them, nor desired them, nor the commodities and delights which accompanie them. It profits vs not at all, saith S. Cæsarius, to abandonne riches outwardly, vnlesse we roote out withall the inward desire of them, which sticke close to our hartes. It is not too much, my soule, for poore naked man, to follow poore and naked Christ.

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## THE II. MEDITATION FOR THE 4. DAY.

*Of the vowe of chastitie.*

**C**onsider, that if humilitie hath placed the

L V

foundation, and pouertie  
 rayfed the walls, chastitie  
 woud be at the cost to adorne  
 it within: for it is indeede  
 Virginitie that is the begining  
 of spirituall beautie and or-  
 nament. *All the beautie and  
 glorie of the Kings daughter is  
 within.* Yea saith S. Bernarde,  
 virginitie is the best, and most  
 wishfull furniture, and such  
 as might euen proue a kind  
 of enuie to the Angells  
 themselves, which though  
 otherwise Virgines too; yet  
 are they not virgines inui-  
 roned with flesh and bloud:  
 whereas to liue in flesh and  
 not according to flesh, is not  
 an earthly, but a heavenly  
 life, saith S. Hierome.

AFFECTION, and RESOLV.  
 With what other ornament,

my soule, then virginall puritie, was that royall Hall, or earthly Paradice, to be adorned, which was to receiue the puritie of heauen, which came downe to espouse mans nature: If virginall puritie then was to giue intertaynement to the sonne of God in earth, noe wonder, that puritie too must adorne the spirituall building which we are rayfing vp into the sight of God in heauen. Let vs not sayl, my soule, to put an inestimable price vpon this angelicall vertue, which heauen so highly values. It being indeede the iuery Throne which the heauenly salomon built for himselfe. And let vs neuer esteeme it safe but onely vpon its sure foundation humilitie.

## THE SECONDE POINTE.

*That by the vovve of chastitie  
you are truly married to God.*

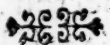
Consider to what a highth  
of dignitie you are admitted  
by this heavenly vowe: certes  
to noe lesse then an absolute  
-marriage with God. So were  
we taught by Tertullian 14.  
hundred yeares agoe; spea-  
king to a virgine: *thou art  
married to Christ: to him didst  
thou deliuer up thy body: to him  
thou didst betrouth thy maturi-  
tie. Walke on then, according to  
thy spouse his vvill and pleasure.*  
Whence the Church of God  
till this day, appoints these  
words to be said at your re-  
ceiuing of the veyle: *receiue  
this sacred veyle, vvherby you*

*may be knowne to haue contem-  
ned the world ; and to haue  
subiected or espoused your selfe  
for euer to Christ the sponse of  
virgines.*

AFFECTION and RESOL.

O admirable dignitie of  
the Virgine, where the hum-  
ble handmayde is rayfed to  
the honour of a Bride to  
Christ himselfe, the Bride-  
grome ! whom when she  
loues, she's chaste : whom  
when she touches, she's pure :  
whom when she takes in ma-  
riage, she is a virgine ! O  
supercelestiall mariage ! from  
whence fidelitie, and fertili-  
tie are expected, as well as in  
other mariages: because such  
as breake the first faith, *haue  
damnation*, saith the Apostle.  
Yea, the happie state of vir-

gines, assures S. Augustine, is more fruitfull and fertile; not by hauing great bellies, but great myndes: not by hauing breasts full of mylke, but hartes full of candour: and in lieu of binging forth earth out of their bowells, by bringing forth heauen by their prayers. Hence issues a noble progenie; puritie, iustice, patience, myldnesse, charitie attended by all her noble traine of vertues; the holy virgins heauenly issue.



# THE FIRST MEDITAT.

FOR THE 1. DAY.

*Of the vowe of obedience.*

## THE FIRST POINTE.

**C**ONSIDER that notwithstanding that in humilitie, the ground worke, is sure: that riche pouertie hath rayfed the walles, and angelicall puritie hath adorned the worke interiourly, Yet must transcendant obedience secure all, or nothinge will proue stable. All is sure in obedience, all without it is in danger. Obedience, saith your holy Father, is, as it were, the mother, and keeper of all: she continually

watches that noe parte of our  
spirituall building may be  
lyable to any danger. And  
 this so necessarie vertue of  
 obedience, is nothing els but  
*a voluntarie and ratioll sacry-*  
*fice of our owne will to the*  
 will of another, which S.  
 Iohn Climacus tearmes, *the*  
*death or graue of our owne*  
*will.*

**AFFECTION and RESOL.**  
 If then, my soule, our greatest  
 assurance be found in obe-  
 dience, let our greatest care  
 be imployed to purchase,  
 conferue, and practise it. By  
*obeying our Superiours, it is*  
 (saith S. Gregorie) *that God is*  
*obedient to our prayers.* And  
 your holy Father, dares affir-  
 me; *that one prayer of an obe-*  
*dient person is sooner heard,*

*thet ten thousand of one disobedient.* It is obedience which makes vs secure: obedience which frees vs from care and sollicitude: Obedience which renders our meate, drinke, and play, meritorious. By obedience we equally aduance our iorney towards heauen in standing still, as walking on; in sleeping as wakinge. O admirable aduantages of obedience! O how happie and secure is the condition of an obedient soule, of whom the wiseman pronounceth *that she shall singe victories.*

## THE II. P O I N T E.

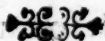
*That obedience is the most important of the three vowes.*

Consider that though the

vowes of pouertie and chastitie, contribute much to the happie state of a religious life; yet doth that of obedience farre excelle them, and in some sorte conteynes them all, according to the sense of the Angelicall Doctor. For wheras Religion is a sacrifice, wherein pouertie offers all her goods of Fortune; and chastitie all those of the body: obedience goes yet further, and sacryfieceth all those of the mynde, as selfe-will, selfe-iudgement, and euen the whole man, which certainly is incomparably more excellent then all the rest.

AFFECTION and RESOL. Pouertie, and chastitie, saith S. Bernard, are the two winges

by which obedience mounts aloft. Yet it is she indeede, not they that flye. A douzen such winges would not be able to rayse proude disobedience one inch to heauen-wards. It is neither our goods of fortune, nor those of our body, which will proue a pleasing sacryfice in the sight of God, vnlesse they be accompayned with obedience, the humble submission of the will, and iudgement. *Banish her out of your harte, this pleaseth, and this displeaseth, saith your brother a Kempis, and nothing shall trouble you. and S. Bernarde, take away the vwill, and there shall be noe hell.*



## THE II. MEDITATION FOR THE 5. DAY.

*Of the extent of obedience.*

### THE FIRST POINTE.

**C**ONSIDER, that as to make Obediēce absolutely blinde, were to deprive man of man, that is, of reason wherby he is differenced from a beast, and to oppose that of the Apostle; *let your obseruance be reasonable*: so to leaue it wholly to the guidance, and appointment of reason, were rather to make a man a Phylosopher, then either a good religious person, or euen a good Christian. It must so farre see, as to be able to discern Gods part,

because the Decree is without exception, *that we ought rather to obeye God then men.* But where we doe not manifestly see, that Gods right is trenched vpon, or violated, we ought absolutely to obeye a superiours commande in all things without reserve, wherein he is superiour. And this kind of obedience falls vnder your vow, and is absolutely necessarie.

**AFFECTION and RESOLV.**  
O my soule, if our owne reason were made the Rule of our obedience, with what confusions, and endlesse wranglings would not Monasteries be replenished? They would not so much be found sacred and silent solitudes, as contentious Aca-

demies. It is at the death of our rebellious wills (that pestilent source of mans miserie and mortall poison of a spirituall life) that obedience aymes, which is not effected by proude disputes, but by humble submissions; hauing continually in mynd *that all pouer is from God; and he who resists pouer resists Gods ordonnance.* Let vs then, my soule, humbly and promptly obeye God in our superiours person, standing alwayes in a blissed indifferencie with S. Paule, to heare him by their mouthes, and to obeye him, in their persons, saying: *What is thy holy vvill I should doe?*

## THE II. POINTE.

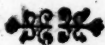
*Of the diuers degrees of it.*

Consider that tho necessarie obedience to which you are tyed by vowe, consists in obeying Superiours cōmands, according to Rule and Constitutiōs, or what conduces to the due obseruance therof. Yet are not the pious spouses of Christ to stoppe there, but to be still striuing to emulate the better gifts, and to render themselves wholly agreeable to their diuine spouse. Be perfect, as your heauenly father is perfect saith our sauiour, by endeuouring still to obeye in the most perfect manner, which that great seruant of God Ruibrochius putts

downe as followes. In the first place it must be prudent and discrete. 2. simple. 3. cheerefull. 4. prompt. 5. couragious. 6. deuoute. 7. humble.

AFFECTION and RESOL. O what a blessed life is ledd where all these conditions meete ! O what a Heauen appeares in earth where earthly Angells thus liue ! Let this be our cheife endeuour, my soule, as it is the happinesse, securitie, and ornament of a religious life. Let vs with prudence and discretion discern Gods will by our superiours mouth, and whether we be commanded to watch, to fast, to pray or worke, &c. or els vpon occasions, at their pleasure, to leaue them off, let it be done simply, and  
with

with assurance, that by how much more simply, by so much the more fruitfully and excellently its done. Let that discrete simplicitie be secōded with quicke and cheesfull execution: *for God loves a free and merrie-harted giuer.* If the thing commanded appeare hard, yet imbrace it with a manly courage, heauen is worth more, and he who gaue the commande can giue strength to performe it. Finally, let all this be done with humilitie and deuotion, not so much to please men, as that our heauenly father may be glorified.



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THE FIRST MEDITAT.  
FOR THE 6. DAY.

*Of the excellencies of  
Obedience.*

THE FIRST POINTE.

**C**ONSIDER with deuoute  
Ruisbrochius, that obe-  
dience is a vertue of so great  
excellencie, that the verie least  
worke, be it of what kinde  
it will, being done by vertue  
therof, is much better, and  
more acceptable to God, then  
euen other geate workes done  
without it; as for example,  
hearing of Masse, reading,  
praying, contemplating, or  
any other worke you can  
thinke of. Which lesson we

are yet taught by a greater Master: Kings 1.15. *Will our Lord haue Holocausts and victi-  
mes, and not rather that his  
voyce should be obeyd? For bet-  
ter is obedience then victi-  
mes: and to harken rather, then to  
offer the fatt of rammes. Because  
&c. it is as it vvere the vvic-  
kednesse of Idolatrie to refuse  
to obey.*

AFFECT. and RESO. It is not  
so much the greatnesse of the  
thing then, my soule, we  
ought to looke vpon, as the  
greatnesse of the obedience  
with which we are to perfor-  
me it. Commandes of great  
and herociall actions rare-  
ly occurre, wheras obedience  
may be daylie exercised, and  
merite increased in a num-  
ber of smale matters. Nor is

it easily to be conceiued,  
 what riches are to be treasu-  
 red vp for heauen therby.  
 Deuoute obedience knowes  
 how to render the poore wido-  
 wes myre a gratfull offering.  
 Industrious obedience nego-  
 tiates vpon trifles; and yet  
 like the honiebee stores her  
 hyue with huge riches. Many  
 other vertues, daughters of  
 Charitie, gather maine hea-  
 pes of treasure together, yet  
 obedience so farre outstripps  
 them all, that she makes her  
 selfe more gratefull to God  
 then a sacryfice.

## THE II. POINTE.

*Of vvhom vve ought to learne  
 Obedience.*

Consider that we ought to

learne this best of morall  
 vertues of the best of Masters  
 of moralitie Iesus Ch. Who  
 is as well the Master, as the  
 Disciple, of it. He was the  
 Master of it : at his coming  
 into the world; while he liued  
 in it; and at his departure out  
 of it. At his coming, S. Paule  
 tells vs in his person : *in the  
 beade of the booke it is vwritten  
 of me, that I should doe thy  
 vwill: then said I: behold I  
 come that I may doe thy vwill  
 o God.* His whole life was  
 spent in the doing the will  
 of his heauenly father who  
 sent him, and in obeying his  
 mother, S. Ioseph, and euen  
 all creatures for his sake. At  
 his departure, *he vvas obe-  
 dient euen vnto death, and the  
 death of the Crosse.* And he

was the Disciple of it too; fithens, as S. Paule affirmes, though he were the sonne of God, *he learnt obedience by the thinges vvhich he suffered; and vvas made the cause of eternall saluation to all that obey him.*

AFFECTION and RESOL.

O what an excellent lesson of obedience hath the sonne of God, left for the sonnes of men to imitate! He, who, as God, could be obedient to none, being *God-man*, becomes obedient to all men for his heauenly fathers sake. All his life was a cōtinued obedience, till by his painfull death he consummated the great worke of mans redemption, for which he was sent. *Father I haue consummated the vvorke vvhich thou gauest me to doe,*

saith that intirely obedient sonne. The worke which we are to doe, my soule, (which is as it were our whole businesse) is, to obey God in our superiours commandes, and by such submission, and their care, to secure our blessed eternitie. By their eyes we best discerne: By their iudgements we most wisely iudge: by their directions, and orders, we most surely walke to mans beatitude.



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THE II. MEDITATION  
FOR THE 6. DAY.

*That Charitie must be the rooffe  
of this spirituall building.*

THE FIRST POINTE.

**C**Onsider, that be the  
foundationes neuer so  
deeply digged: be the walls  
neuer so firme, and confir-  
med; and the interior partes  
neuer so fairely adorned: yet  
if the rooffe be not sutable to  
the rest, and be not establis-  
hed aboue the rest, it lyes  
but vselesely open to receiue  
winds and shewres; and is  
vnfitt for the vse of man:  
being indeede noe perfect  
buildinge, but onely the ma-

terialls or ruines therof; vpon which passers by looke with derision, and say : *this man began to build, but could not finish the same.*

#### AFFECTION & RESOLVT.

It is the end, my soule, that euery wise man acts for, without which his worke is imperfect, nor can he repose. Pouertie indeede seemes more then humane. Pure nature knowes noe such production. Virginitie is truly Angelicall and diuine; and is a fruite which is onely found in the bosome of the Catholike Church. None but a virgine mother brings out virgines. Obedience directs all, secures all, confirms all: and makes a fitt tabernacle for God in the harte of man; by

banishing thence selfe iudgement and selfe will. But heauenly charitie ; as a glorious mother , farr outstrips them all, giues them all their beginning, increase, and perfection. For why indeede , my soule, did we first enterprise this holy worke , but because we loue? What could be able to robbe vs of all we haue, but loue? What did wowe vs to virginall chastitie , but the loue of a virgine spouse? What could moue men to depriue them selues of beloved libertie , and to liue at the dispose of anothers will, but the loue of him alone, who chused rather to dye, the not to accomplish the will of his heauenly Father? *Loue then*, saith your holy Father,

*and doe what thou wilt.*

THE II. POINTE.

*That without charitie nothing  
is done to secure our happie  
eternitie.*

Consider that if humilitie put the foundation of your spirituall Towre, it was by charities guidance and order: for as humilitie goes not without charitie, so charitie neuer leaues humilitie. If pouertie rayfed the walls, it was with the treasure wherewith charitie furnished her. If chastitie adorned it within: it was with the pure *burning gold* which she had of charitie. Finally if obedience confirmed and secured the whole worke; it was by the force she

receiued of *charitie*, *vvhich* is as *stronge* as death. In a word all is from *charitie*, and all is for *charitie*.

AFFECTION & RESOLVT.  
He (S. Paule) knewe this truth, my soule, as certainly, as he affirmes it vndauntedly to wit; that not onely the foresaid vertues profit vs nothing without *charitie*, but *even* that tho *vv*e should have all faith, so that *vv*e could remoue mountains: though *vv*e should distribute all our goods to be meate for the poore: finally, though *vv*e should deliuer our bodies to burne, and yet *vv*ant *charitie*, it profits vs nothing. *Charitie*; saith holy S. Augustine, is that which discernes the sonns of God from the sonns of the Diuell. *Charitie* is that *one*

*necessarie thinge, which alone  
sufficeth. Charitie, in a word, is  
that Euangelicall gemme, for  
which if a man should giue  
all his substance, he shall re-  
pute it as nothing. Comethē,  
ô come then, ô thou holy spirit,  
Deus Charitas, and replenish  
the hartes of thy faithfull, and  
inflame them vwith the fire of  
thy loue.*

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## THE FIRST MEDITAT.

FOR THE 7. DAY.

*That all the vertues are loue.*

### THE FIRST POINTE.

**C**Onsider that so true it is  
that nothing is done  
without charitie, that your  
holy Father makes noe diffi-

cultie to teach you , *that without charitie the rest of the vertues are not indeede reputed vertues* : nay further , that the rest of the vertues are but indeede loue and charitie, so, or so qualified. For what is humilitie but charitie stooping, and reputing her selfe nothing? What is pouertie, but charitie contemning all, and stripping herself of all: What is chastitie but loue preserving corruptible man from corruption of bodie and mynde? What finally obedience, but loue freely and reasonably sacrificyng vp the will of man, and making it supple and inclinable to euery creature.

AFFECTION and RESOL.  
Charitie then, my soule, is

that transcendant heavenly  
 vertue without which there is  
 noe true vertue at all. It is she  
 which gouernes as Queene;  
 giues life, vigour and worth  
 to all the other vertues. He  
 who loueth not remaynes in  
 death. It is she who perfumes  
 them all with the odour and  
 sweeneffe of holy loue: since  
 we doe not meereley imbrace  
 them, because they are ver-  
 tues, but rather in qualitie of  
 thinges that are desired, im-  
 braced, and beloued by God:  
 (To discouer à man truly  
 vertuous, we vse not to inquire  
 what he beleeueth or what he  
 hopes for, but what he loues. If  
 earth h'eth earthly: if Heauen,  
 he's heavenly; if God, he's  
 Godlike.) for as such they be-  
 come all desirable, louing,

and louelie. Let me loue thee,  
 then, ô Lord, let me loue thee,  
 and loue all other thinges  
 which I loue and practife, for  
 thee, and in thee: that my be-  
 loued may be myne, and I  
 wholie his.

THE II. POINTE.

*That we ought incessantly to  
 desire, and breath after  
 charitie.*

Consider that if, as we haue  
 scene, Charitie be all in all,  
 our thoughtes ought to be  
 sett vpon the continuall de-  
 sire of it. For what ougth we,  
 or doe we indeede desire,  
 but what euery one pro-  
 poseth to himselfe for his  
 end? and *the end of the lawe is  
 loue*. What ought any Christiã  
 to desire but the accomplish-  
 ment of the lawe of God; and

*the fulnesse of the lawe is charitie. Nor fares it in those heauenly desires, as in vaine worldly wishes: a million of them puts not one pennie into our purses. Whereas by the verie desire of the loue of God, we begin to loue God indeed: and still the more we desire it, the more we loue. Yea, when this desire waxes stronge and hartie, the desire is turned into fire, and inflames the couering harte. He that desires God with his vvhole harte has alreadie him vvhom he loues saith S. Gregorie. And S. Augustine: a holy desire, is the vvhole life of a good Christian.*

AFFECTION and RESOL.  
But alas, my poore soule, thou clearly discerne this desire

to be most iust, aduantageous,  
 and most worthy of a christia  
 harte : yet we somtymes per  
 ceiue our selues not to be so  
 happie , as euen to haue this  
 desire. Let vs then at least say  
 with the Prophete : *my soule*  
*hath desired , earnestly to desire*  
*thy iustifications at all tymes.*  
 Let vs not fayle to haue this  
 desire of desiring, continually  
 in our harte; saying with S. Au.  
*Giue me thy selfe , restore me thy*  
*selfe : for vvhat is not thy verie*  
*selfe, is verie nothing to me.* and  
 it will happen with vs, as it did  
 with the holie Prophete , that  
 in these holy thoughtes and  
 desirs fire will flashe out; and  
 so throughly inflame our sou  
 le, that as the stagge thirsteth  
 after the fountaines of fresh  
 water, so shall we vehementlie

couet, and thirst after our good God, that drainlesse fountaine of liuing water, which flowes into life euerglasting.

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## THE II. MEDITATION

*Of vvhom vve are to learne Charitie, towards one another.*

### THE FIRST POINTE.

**C**ONSIDER that we ought to learne this most important lesson, this *one necessarie thinge*, of him, who doth as well teach it, as giue it, our Sauour Iesus; who brought downe *this sacred fire into earth* and his *vwill vvas it should burne* the hartes of men. And indeede, neuer did he seeme

so peculiarly to make himselfe the Master of any thinge, as of this vertue and humilitie. *This is my precept*, said that deare master of ours, that  
 “you loue one another. My  
 “litle children. I giue you a  
 “new precept, that you loue  
 “one another. In this all men  
 “shall know that you are my  
 “Disciples, if you haue loue  
 “one to another. Holy Fa-  
 “ther, I pray &c. that they  
 “may be one, as we also are  
 “one, I in them, and thou in  
 “me.

AFFECTION and RESOL.  
 This is the great commandement, indeede, my soule, this Christs speciall precept: *Loue one another.* this the badge by which he will haue all his seruants to be knowne. *If they*

*loue one another.* If we come  
 without this wedding garmēt,  
 we shall be repulsed. If we  
 knocke, not hauing this oyle  
 of charitie in our Lampes,  
 (wherby we may be knowne  
 to men to be Gods Disciples)  
*God will not knowe us; the  
 dore will be shut.* What thing  
 more wishfull, could we  
 haue desired to haue heard,  
 thē by affording mutuall loue  
 and assistance to one another,  
 (which we haue all such neede  
 of) to secure our saluation?  
 And yet, the most louing, and  
 beloued Apostle assures vs: It  
 is *the precept of our soweraigne  
 Lord, and Master: doe this saith  
 he and it sufficeth.* Beare one  
 anothers burden, and so you shal  
 accomplish the lawe of Christ.

## THE SECONDE POINTE.

*How we ought to exercise  
Charitie to one another.*

Consider that this ought to be done by his example, who gaue the commande of it, and afterwards came graciously downe to teach it by his owne practise. Thus we are taught by the great Apostle. Receiue, helpe, comfort, support, and loue one another as Christ receiued, assisted, supported and loued vs. But how did Christ loue vs &c? Marrie, he loued vs first, with a free, and disinterested loue, which looked vpon noe preceedant merites. 2. With a right loue, not to receiue any thinge from vs, but to discharge the

ouer-flowing riches of his  
mercifull breastes vpon our  
pouertie. 3. With a perseue-  
rant loue: *for louing his vvhoe  
vvere in the vworld, he loued  
them to the end.* 4. With a  
stronge loue; euen as stronge  
as death it selfe: *he loued vs,  
and deliuered himselfe for vs:  
for vs men, and for our saluation.*

AFFECTION and RESOL. If  
then my soule, we hope for  
any consolation in Christ; if  
any solace of Charitie; if any  
societic of spirit, if any  
bowells of commiseration, let  
vs endeavour to fulfill the B.  
Apostles ioy, by being of one  
meaning (having the same  
charitie) of one mynd, agree-  
ing in one. That nothing be  
done by contention, nor by  
vaine glorie: but in humilitie;

each counting others better  
 then themselves. In a word,  
 let vs receiue, comfort, sup-  
 port and loue our poore bre-  
 thren: and that too, as Christ  
 gaue vs the example, with a  
 pure and disinterested loue,  
 because it is his blessed plea-  
 sure that so it should be. With  
 a right loue, *not seeking that  
 which is profitable, in parti-  
 cular, to our selues, but that  
 which is profitable to many.*  
 With a perseuerant loue,  
 which is not to end but with  
 the end of our liues. Finally,  
 with a stronge loue, readie to  
 wrastle with obuious difficul-  
 ties, and euen with death it  
 selfe, for the good of our bro-  
 ther, as our deare Lord gaue  
 vs an example.



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